Mormonism and Masonry

by

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BOOKCRAFT
PUBLISHERS
Salt Lake City, Utah
1949

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ENLARGED EDITION
SECOND ENLARGED EDITION, 1949

PRINTED IN THE UNITED STATES OF AMERICA

Introduction

THIS IS NOT an expose of Masonry or Mormonism. The author is not a Mason, but has made a careful study of the subject, having read more than one hundred books written by orthodox and reputable historians of the Masonic fraternity, with the desire of knowing the points of similarity that may exist in the two rituals and then seeking an explanation of that coincidence. Not a paragraph in this volume is taken from anti-Masonic writers, only the reputable historians of the order being consulted.

The purpose of this work is to call attention to the complaints and charges made about the Mormon Temple ceremony by the Masons and others, and give the Mormon answer to these unkind and erroneous assertions.

In the spirit of Christian brotherhood, with a desire to promote friendship and understanding, these chapters have been prepared.

The public is entitled to hear the Mormon answer and learn the facts on the other side of this moot question. We frankly admit that there are enough points of similarity to arouse one's suspicion. These will be carefully weighed and answered.

It is a fact that Joseph Smith had in his possession the manuscript of the Book of Abraham for seven years before any of it appeared in print, yet the section that has most to say about this subject was not printed until the very day he was admitted to the Masonic fraternity.

Furthermore, the Mormon Temple ceremony was revealed almost a year and a half before he joined the Masonic

lodge; yet he did not impart that information to his brethren until he had been a Mason for seven weeks.

Masons who visit the Temple Block in Salt Lake City are impressed by what they call the Masonic emblems displayed on the outside of the Mormon Temple.

Yes, the "Masonic emblems" are displayed on the walls of the Temple—the sun, moon and stars, "Holiness to the Lord," the two right hands clasped in fellowship, the All-seeing eye, Alpha and Omega, and the beehive. Masonic writers tell us that the Mormon Temple ritual and their own are slightly similar in some respects.

Without any apologies we frankly admit that there may be some truth in these statements.

Yes, the public is entitled to an explanation of these mysteries and coincidences. To this end the following pages are humbly dedicated in the spirit of tolerance, Christian fellowship, and good will.

THE AUTHOR

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Chapter 1

FALSE ACCUSATIONS

The Masons have been telling the world that there are many similarities between the temple ritual of the Masons and the ceremonies administered in Mormon temples. A few extracts from Masonic writers and others who accept their conclusions reveal their feelings on this subject. In a recent publication, the old charge was repeated in these words:

> The Prophet's attitude upon being expelled from Masonry was apparently that he had been kicked out of better places, and he promptly transferred the ceremonies of his clandestine lodge to Mormonism, adding all the new frills and furbelows he had received from Yahveh. He converted the Masonic apron to a union suit, and from Masonry appropriated its grips, five points of fellowship, much of its symbolism, and almost the exact phraseology of certain Masonic passages.[1]

In 1925, Past Grand Master S. H. Goodwin wrote his book *Mormonism and Masonry,* from which we quote:

> Not infrequently the question is asked, "Does the Mormon church make use of the Masonic ritual in its Temple ceremonies?" For obvious reasons no attempt will be made here to give a categorical answer to this question; nor is it the writer's purpose to point out, or to label any "resemblances" that may be discovered

[1] Charles Kelley and Hoffman Birney, *Holy Murder,* p. 79.

along the way. What purports to be facts will be presented—the reader will be left free to make his own deductions.

The observant Craftsman cannot be long among the Mormon people without noting the not infrequent use made of certain emblems and symbols which have come to be associated in the public mind with the Masonic fraternity. And now and again he will catch expressions and phrases in conversation, and meet with terms in literature, which are suggestive, to say the least. If he should continue his residence in Utah, he will sometimes be made aware of the fact, when shaking hands with a Mormon neighbor or friend, that there is a pressure of the hand as though some sort of a "grip" is being given.

Visitors and residents of Utah often remark upon the extensive use made of certain emblems, as, for example, the conventional beehive. This familiar figure occupies the center of the great seal of the state; a model of immense size rises upon the roof of the beautiful "Hotel Utah," and one of smaller proportions crowns the platform on the cupola of the "Beehive House," once, and for many years, the official residence of the president of the church. It is noticeably prominent on the great bronze doors which guard the entrance to the sacred precincts of the Salt Lake Temple, as well as on doors of commercial and other buildings. It crowns newel posts of cement steps which lead to the entrance of meeting houses and tabernacles, and public buildings, and frequently appears with effect in the decorative schemes of interiors and lobbies of hotels.

Other emblems, with which the public is more or less familiar, are used extensively, more especially in and about the Salt Lake Temple, and, presumably, in all other temples of the Mormon church. On the interior of this building, we learn from an unquestioned authority, there are in the walls several series of stones of emblematical design and significance, representing the earth, moon, sun and stars. On the east central tower is an inscription, the letters deep cut, lined with gold, which reads: "Holiness to the Lord." This inscription, it might be noted, appears over the doorways of some of the business establishments conducted by the church and over the entrance to the church tithing houses, and it is given place on the stationery used in the official correspondence conducted by church authorities. Immediately beneath this inscription, over the central casement of the east tower of the temple, is the emblem of the clasped hands. On the corresponding stones, above the upper windows, in each of the central towers, is carved the All Seeing Eye. Covering the plate glass double doors

on the east and west sides of the Temple, each of which is four by twelve feet, are bronze grills of intricate pattern which carry medallions of the beehive, while an escutcheon cut in relief shows the clasped hands circled by a wreath. In the "Garden Room" of the Temple the ceiling is embellished with oil paintings to represent clouds and the sky, in which appear the sun, moon and stars. In the center of this room, and against the south wall, is a platform which is reached by three steps. On the platform is an altar upon which rests the Bible. In the "Terrestrial Room" at the east end, is a raised floor, reached by three steps.

It is not only improbable, but incredible that the Mormon prophet alone, of all the people of that region, escaped unaffected by the Anti-Masonic upheaval. That he did not constitute an exception in this respect, the *Book of Mormon* itself, more particularly the first edition, furnishes most conclusive proof. And the fact is significant that church apologists admit, as necessarily they must, the very great influence of environment upon the "boy prophet," and they do not challenge the testimony offered in support of this fact, save in a single particular—Freemasonry! "The *Book of Mormon* says nothing of freemasonry," declares one of the leading teachers of the church. According to him all references to secret societies found in the *Book of Mormon* relate to societies which existed among the Jaredites and the Nephites—ancient American nations! One inclined to be a little skeptical, and the student who seeks to discover facts connected with the period and events, here being passed under review, are certain to find difficulty in accepting such an explanation. They will find that this does not adequately account for the inclusion in the *Book of Mormon*—as a part of the history of those "ancient secret societies"—practically every charge laid at the doors of Freemasons by their enemies during the Anti-Masonic persecution of the time we are considering, and this with a most significant and remarkable fidelity to detail!

In many passages in the *Book of Mormon,* which deal with the doings of an alleged ancient secret society, the influence of the author's environment is plainly visible.

This course will leave no room for doubt that, to say the least—and however the fact may be accounted for—the secret society which is alleged to have operated among the ancient Americans, strangely and unmistakably paralleled, in principle and practice, and with remarkable accuracy in detail, all that fanatical hatred, inflamed by popular passion, asserted was characteristic of Freemasonry at the time when Joseph Smith was

dictating the contents of the *Book of Mormon*. The conviction that the excoriation of Gadianton and his followers is a reflection of the Anti-Masonic conditions in western New York, in the midst of which the prophet did all his work, will be greatly strengthened by an examination of the evidence, furnished by this "American Bible," of other palpable points of contact with, and admitted reminiscences of, environment.

J. H. Beadle has written of the temple ritual of the Mormons:

> The general outline is evidently modeled upon the *Mysteries or Holy Dramas* of the Middle Ages. Much of it will be recognized as extracts from Morgan's *Freemasonry Expose,* by those familiar with that work; and the origin of this is quite curious. . .
>
> Smith's *New Translation of the Old Testament* is full of anti-Masonry; the fifth chapter of Genesis as he has it, which is added entire to our version, is devoted entirely to the condemnation of secret societies, and sets forth particularly how they were the invention of Cain after "he fled from the presence of the Lord . . . "
>
> Some years after, however, the Mormons all became Masons, and so continued till they reached Nauvoo; there Joseph Smith out-Masoned Solomon himself and declared that God had revealed to him a great key-word, which had been lost, and that he would lead Masonry to far higher degrees, and not long after their charter was revoked by the Grand Lodge. How much of Masonry proper has survived in the Endowment, the writer will not pretend to say; but the Mormons are pleased to have the outside world connect the two and convey the impression that this is Celestial Masonry.[2]

Another misinformed writer expressed himself thus:

> Even the endowment scene in the Temple ceremonies is not original, as some readers may have noticed. Over and over again one is confronted with situations and incidents in the ceremony which bear a strong resemblance to those used in Masonry; and it has been stated that when Joseph Smith and Sidney Rigdon were beginning their crusade they were not sure what to preach, but were influenced not a little by an anti-Masonry campaign

[2] J. H. Beadle, *The Mysteries of Mormonism*, p. 409.

> which was then very popular in America. The general outline of the endowment ceremony, and the signs used therein, are closely connected with Masonry; and, in spite of Mormon denials, it is easily established that a certain amount of the early Masonry which was used freely in the Temple ceremony still survives.[3]

Mr. S. A. Burgess, Historian of the Reorganized Church, in a letter to the author says of this subject, "The Utah Church, on one hand, denies the connection between their Temple ceremonies and Free Masonry, yet several who were Masons before entering the Temple have noted a marked similarity. Also, some at least, tell that Joseph Smith perceived that the purity of the ritual had been restored, and that is what is used in the Temples in Utah."

In a recent publication of the Reorganized Church we read this assertion:

> It is evident to any reader, from a description of the ceremonies used in the Mormon temples (and so many have told of them they are no longer a secret), that they are adopted largely, if not altogether, from the Masonic Lodge. The Masonic Lodge of Utah has issued pamphlets denouncing the Utah temple ceremonies as clandestine Masonry, and giving that as a principal reason for denying the right of any Mormon to join the Masonic Lodge in Utah.
>
> Brigham Young was a Mason in Nauvoo, and it appears that he introduced the Masonic ritual into his temple ceremonies.
>
> It is a well-known fact that he made the Bee Hive a prominent emblem in his work, even making it the state emblem. The bee hive, the garments, the apron, the All-Seeing Eye, the constellation, and the square and compass on the garments and in the temples were all taken bodily from the Masonic Lodge. The grips, signs, and penalties are similar.[4]

LaRue is convinced that after the charter was revoked from the Nauvoo Lodge, that "Smith then denounced Masonry as an unholy institution of the Priesthood and proceeded to invent his endowment rite which he called the

[3] Stuart Martin, *The Mystery of Mormonism*, p. 308.
[4] H. Calvin Rich, *Some Differences in Faith*, p. 31.

true Masonry known to Seth and Solomon. He began to administer these rites over his brick store in a room he had prepared at Nauvoo."[5]

In a recent publication it was related that:

> On March 15, 1842, the Mormon leaders joined the Masonic lodge, in spite of Masonry being bitterly condemned in their scriptures. That event changed the essential nature of Mormonism by converting it into a mystery cult. The Masonic emblem and ritual were converted into what the Mormon historian frankly calls the "Masonic sacred drama of the fall of man." A Mormon temple is not a church but a "grand Masonic fabric," in which religious truth is presented in symbolism. Further the principle of Masonic hierarchy was adopted. Joseph preached: "The keys are certain signs and words by which the false spirits and personages may be detected from the true, which cannot be revealed to the Elders till the Temple is completed . . . There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs but does not know the sign of the Son of Man, or Jesus." On February 9, 1843, Joseph revealed "three grand keys," for detecting the nature of a heavenly being, but left some "keys" unrevealed, since he died before the temple was completed. About seven weeks after joining the lodge Joseph began to give instructions on the ancient order of the keys, washings, anointings, and endowments, and it appears that twelve thousand Mormons went through those rites in Nauvoo. This Masonic ritual, it was explained, was revealed by an angel, and the Prophet only joined the lodge to see to what extent it had degenerated from its Solomonic purity. Furthermore, there is best evidence for believing that Joseph taught that Masonic principles and practices operated among the gods as well as on earth. His followers in Utah were taught, that there is a sort of divine Masonry among the angels who hold the priesthood, by which they can detect those who do not belong to their order. Those who cannot give the signs correctly are supposed to be impostors. . .
>
> Smith's love of parade was not unrelated to his membership in the Masonic lodge, and if he went a little farther than the small-town lodgeman, it must be remembered that he was less hampered by criticism. . .[6]

[5] C. A. LaRue, *The Foundations of Mormonism*, p. 101.
[6] G. B. Arbaugh, *Revelation in Mormonism*, p. 159.

Stuart Martin insists that:

> There is no doubt that the endowment ceremonies have undergone considerable changes . . . yet some readers will doubtless recognize certain resemblances in oaths and signs and garments to Masonry and it seems probable that Joseph Smith and Brigham Young copied part of their ceremony from anti-Masonic books. . .

Edward Tullidge suggests this explanation for the Prophet's interest in Masonry:

> He understood that the chain of Masonry is the endless chain of brotherhood and priesthood, linking all the worlds—the heavens and the earths—but he believed that this earth had lost much of its purpose, its light, its keys, and its spirit,—its chief loss being the key of revelation. For instance, his conception might be expressed in the statement that the Masonic Church on earth ought to be in constant communion with the Masonic Church in the heavens, notwithstanding its many nations, races, religions, civilizations, and law-givers.[7]

Practically every book written against the Mormons has repeated this false accusation until it has become a popular opinion that all these charges are true. In 1878, Grand Master J. M. Orr of Utah was so convinced of the validity of these complaints that he issued this ultimatum:

> We say to the priests of the Latter-day Church, you cannot enter our lodge rooms—you surrender all to an unholy priesthood. You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave Masonry in Nauvoo is not easily healed, and no Latter-day Saint is, or can become a member of our Order in this jurisdiction.

In the following pages we shall show the falsity of these charges and offer the Mormon explanation of the presence of "Masonry" in the Book of Mormon and the Book of Moses. We shall also explain the reason for the similarities that are said to exist between the Temple ritual of the Masons and the Mormons.

[7] E. W. Tullidge, *Life of Joseph the Prophet*, p. 391.

Chapter 2

WHY JOSEPH SMITH JOINED THE MASONIC FRATERNITY

There are few churches in which the spirit of brotherhood abounds as it does in Freemasonry. In their lodges they talk about fraternity and brotherly love as much as it is preached in most of the churches of the land. In daily life they carry such teachings into practice. Many books have been written extolling the fraternity for its benevolence.

As we read the following quotations we shall see at least one reason why Joseph Smith sought membership for himself and brethren in this fraternity. Dr. George Oliver has written:

> Masonry works daily without noise, regarding all Brethren with love and honour; not asking one which system he follows, nor another the colour of his decoration, or how many degrees he has, but judging only from his works; not minding what his business may be, or what sect he belongs to, but if he be a faithful workman whose example may be followed. Thus will Freemasonry increase, the different systems and forms will vanish, and the true Fraternity form a chain of Truth and Light.[1]

Another authority has written of the bonds of friendship engendered by this fraternity:

[1] George Oliver, *The Historical Landmarks of Freemasonry*, I, 101.

> By the exercise of brotherly love we are taught to regard the whole human species as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion and causes true friendship to exist among those who might otherwise have remained at a perpetual distance.[2]

Dr. Oliver has written of this "indissoluble chain of affection," the very thing for which the Mormons were searching in the communities where they found so much opposition and persecution:

> Masons profess to be united in an indissoluble chain of sincere affection, called the five points of fellowship; by which, when strictly adhered to, they are bound heart and hand so firmly, that even death itself cannot sever the solemn compact, because in another and more glorified state those relations are perceived and acknowledged, which have characterized the union here on earth. These five points refer to certain virtues requisite to be practised in this world in order to the enjoyment of happiness in a future state, and mark distinctly the difference between virtue and vice.[3]

A Masonic poet has written of this unfailing devotion of members for each other:

THE FIVE POINTS OF FELLOWSHIP

Joyful task it is, dear Brothers
  Thus to take upon the lip,
With full heart, and fitting gesture,
  All our points of fellowship.
Foot and knee, breast, hand and cheek
Each a measured part shall speak:
    Speak of answering mercy's call;
    Speak of prayer for Masons all;
    Speak of keeping secrets duly;

[2] Robert C. Wright, *Indian Masonry*, p. 5.
[3] George Oliver, *The Antiquity of Freemasonry*, p. 168.

Speak of stretching strong hand truly;
Speak of whispering the unruly.

Foot to Foot: 'tis Mercy's mandate,
When is heard the plaintive sigh,
Hungry, thirsty, homeless, naked,
On the wings of aid to fly;
Hasten, mitigate the grief.—
Hasten, bear him quick relief!
Quick with bread to feed the hungry;
Quick with raiment for the naked;
Quick with shelter for the homeless;
Quick with heart's deep sympathy.

Knee to Knee: in silence praying,
Lord, give listening ear that day!
Every earthly stain confessing,
For all tempted Masons pray!
Perish envy, perish hate,
For all Masons supplicate.
Bless them, Lord, upon the ocean;
Bless them perishing in the desert;
Bless them falling 'neath temptation;
Bless them when about to die!

Breast to Breast: in holy casket
At life's center strongly hele,
Every sacred thing intrusted,
Sealed by faith's unbroken seal;
What you promised God to shield
Suffer, die, but never yield.
Never yield whate'er the trial;
Never yield whate'er the number;
Never yield though foully threatened,
Even at the stroke of death.

Hand to Back: A Brother falling,—
His misfortune is too great,
Stretch the generous hand, sustain him,
Quick, before it is too late.
Like a strong, unfaltering prop,
Hold the faltering Brother up.
Hold him up; stand like a column;

Hold him up; there's good stuff in him;
Hold him with his head toward Heaven;
Hold him with the lion's grip.

Cheek to Cheek: O, when the tempter
Comes, a Brother's soul to win,
With a timely whisper warn him
Of the dark and deadly sin.
Extricate him from the snare,
Save him with fraternal care.
Save him,—heavenly powers invoke you,—
Save him,—man is worth the saving,—
Save him,—breathe your spirit in him
As you'd have your God save you.[4]

As a footnote this explanation is given of the symbolism suggested in the poem:

The paraphrase embodies the following ancient form of injunction. "Foot to foot (teaches) that we will not hesitate to go on foot and out of our way to aid and succor a needy Brother; knee to knee, that we will ever remember a Brother's welfare, in all our applications to Deity; breast to breast, that we will ever keep, in our breast, a Brother's secrets, when communicated to us as such, murder and treason excepted; hand to back, that we will ever be ready to stretch forth our hand to aid and support a falling Brother; cheek to cheek, or mouth to ear, that we will ever whisper good counsel in the ear of a Brother, and in the most tender manner remind him of his faults, and endeavor to aid his reformation; and will give him due and timely notice that he may ward off all approaching danger." These sentiments seem to express the whole charitable scheme of Freemasonry.

Another historian has written of the fraternal spirit of Masonry:

On the rolls of Masonry, those lodges will stand highest in which not some few, but each and every member cheerfully gives of his time and labors to make the others happier, not some of the time, but all of the time. I believe in a short while you will see, as I do, that the lodge which succeeds best is the one that limits

[4] Robert Morris, *The Poetry of Freemasonry*, p. 82.

its membership to say one hundred or less, and whose dues are only enough to pay its running expenses, but which keeps a fund freely contributed by its brethren at each meeting, sacred alone to relief of the worthy, and unknown to the world in its distribution. Let it join with other lodges in a comfortable and dignified Masonic temple home. Let us see a lodge whose members press forward as one man. What ho, boys, Brother John is down! Then hand to his back and up with him! All together now,—steady his feet. Our strength is his and his strength is ours. There, he walks,—hurrah, he is safe! Then on with the battle of life, we're shoulder to shoulder again. Softly there, boys, Br. John can no longer take his place. He has gone down the long path. Come hither and bid him reverently a godspeed. Then do for those he left behind as you would for him. Our strength is still his and the strength of his character is still ours. So on with the battle of life again. we're all together yet, and just as strong.

Build up a lodge where the brethren do not have so much work that they cannot gather at stated times, and every man knows his brother and, by knowing him, deals kindly with his faults and stands by him in times of sickness, distress and peril; a lodge where the brethren can learn more of the true meaning of Masonry; in short, a lodge based on the family idea, which is the very foundation of this country, and should be the true and firm Masonic foundation. The members of a good family know each other well and stand by each other, as I would have a good Masonic lodge do, and it would do, if mercenary motives be done away with.[5]

Such professions of fraternity as are expressed in these quotations have long been made by the Masonic brotherhood. The Mormon brethren in Nauvoo, aware of the fraternal spirit of this organization, would be deeply interested in it as a means of making friends with prominent people and thus avoiding bitter persecution such as they had experienced in New York, Ohio, and Missouri.

It had seemed to Joseph Smith that every man's hand was against him. He was a man of peace and desired the friendship and good will of everyone. He knew that many of the prominent officials of the state were Masons and that

[5] Robert C. Wright, *Indian Masonry*, p. 116.

if the spirit of fraternity were extended to the Mormons, they would thereby escape the prison dungeons and other forms of persecution they had recently experienced in Missouri.

Furthermore, many of the Mormon brethren had been admitted to Masonry before they joined the Church. These brethren realized the advantages of membership in such an organization and encouraged Joseph Smith to seek a special dispensation for all the Nauvoo brethren. Among the prominent Mormons who had been Masons for years were the following, though the list does not include them all: Hyrum Smith, Newel K. Whitney, Heber C. Kimball, John C. Bennett, George Miller, Lucius N. Scovil, Elijah Fordham, John Smith, Austin Cowles, Noah Rogers, and James Adams.

These men prevailed upon Joseph Smith to seek a dispensation for the benefit of the other brethren at Nauvoo. Their leader had become a powerful figure in the political and religious life of the time. If he and his brethren could attend Masonic conventions and freely mingle with the prominent jurists and lawmakers of the state, they would surely be spared the persecution they had witnessed elsewhere, they thought. They considered the Masonic fraternity a necessary means to this desired end.

Joseph Smith and his brethren sought membership in the Masonic lodge for the same reason that people seek its influence and fraternity today. They desired the prestige, protection, and power such an alliance should have guaranteed at a time when they were sorely in need of such friendship. Their reasons may have been summarized in these words:

"Who are the friends of Masonry?" inquires one who knew the answer. "Generals and Presidents, Magistrates and Clergy, Lawyers, Doctors and Statesmen, good men and

true. Number the stars if you can, or the sands upon the sea shore, then count the friends of Masonry."

It is certain that no sinister motives prompted their interest in the Masonic movement. There was no thought of theft or desire to expose or betray the brotherhood. Their thriving city had gained a place in the sun; they had grown in membership and influence until they were a power to be reckoned with. If the brethren of the Illinois lodges had manifested the spirit of fraternity that has made their order famous, they would have had as much to gain as the Mormons sought to win.

Since the spirit of intolerance and persecution cannot be controlled by the compass or kept within bounds by the square; since the tokens of the five points of fellowship become merely the sound of tinkling cymbals when religious hatred creeps in, the advantages they sought were certainly not achieved.

In a later chapter we shall point out how useless it was to expect to fraternize with the prejudiced Masons in Illinois. It is sufficient to relate here that in the hour of death Joseph Smith and his brother Hyrum sought in vain for the hand of fellowship from members of the fraternity.

Chapter 3

THE MARTYR-CRY OF JOSEPH SMITH

There were several Masons in the mob that suddenly surrounded the jail at Carthage and easily overpowered the guard at the door, as armed men rushed up the stairway and began firing into the room where the four men were incarcerated. Joseph Smith knew Tom Sharp and his colleagues well enough that he knew full well that the hallowed distress signal of the Masons would be well understood by certain men in the courtyard. This must have been his purpose in going to the open window and uttering the last words he ever spoke—his historic martyr-cry.

A friend informed the Governor a short time before the martyrdom that "they are Master Masons, and as such I demand of you the protection of their lives." Enough has been said in previous chapters to show how utterly impossible it was to expect the slightest assistance from any members of the Fraternity, outside of their own lodges at Nauvoo and Keokuk.

An editorial in the *Times and Seasons,* July 15, 1844, is significant:

> They were both Masons in good standing. Ye brethren of "the mystic tie," what think ye! Where is our good Master Joseph and Hyrum? Is there a pagan, heathen, or savage nation on the

globe that would not be moved on this great occasion, as the trees of the forest are moved by a mighty wind? Joseph's last exclamation was, "O Lord My God!"

If one of these murderers, their abettors or accessories before or after the fact, are suffered to cumber the earth, without being dealt with according to law, what is life worth, and what is the benefit of laws? And more than all, what is the use of institutions which savages would honor, where civilized beings murder without cause or provocation?

In the same editorial it is said: "With uplifted hands they gave such signs of distress as would have commanded the interposition and benevolence of savages or pagans."

Elder Heber C. Kimball, who had been a Mason since 1823, has said of the martyrdom:

Joseph and Hyrum Smith were Master Masons, yet they were massacred through the instrumentality of some of the leading men of that fraternity, and not one soul of them has ever stepped forth to administer help to me or my brethren belonging to the Masonic Institution, or to render us assistance, although bound under the strongest obligations to be true and faithful to each other in every case and under every circumstance, the commission of crime excepted.

Yes, Masons, it is said, were even among the mob that murdered Joseph and Hyrum in Carthage Jail. Joseph, leaping the fatal window, gave the masonic signal of distress. The answer was the roar of his murderers' muskets and the deadly balls that pierced his heart.

There are thousands of Masons who lived in those days, who were well aware of the persecution and unjust proceedings which were heaped upon them by the anti-Masons: not as many as three of us could meet together, unless in secret, without being mobbed.

I have been as true as an angel from the heavens to the covenants I made in the lodge at Victor.

No man was admitted into a lodge in those days except he bore a good moral character, and was a man of steady habits; and a man would be suspended for getting drunk, or any other immoral conduct. I wish that all men were Masons and would live up to their profession; then the world would be in a much better state than it is now.[1]

[1] Orson F. Whitney, *Life of Heber C. Kimball*, p. 26.

When the enemy surrounded the jail, rushed up the stairway, and killed Hyrum Smith, Joseph stood at the open window, his martyr-cry being these words, "O Lord My God!" This was not the beginning of a prayer, because Joseph Smith did not pray in that manner. This brave, young man who knew that death was near, started to repeat the distress signal of the Masons, expecting thereby to gain the protection its members are pledged to give a brother in distress.

In 1878, Zina D. Huntington Young said of this theme, "I am the daughter of a Master Mason; I am the widow of the Master Mason who, when leaping from the window of Carthage jail, pierced with bullets, made the Masonic sign of distress, but those signs were not heeded except by the God of Heaven."

"They gave us a city charter," said Elder Heber C. Kimball, "and then took it from us again, and that too without any just cause. They gave us a charter for a Masonic lodge, and then went to work and killed some of the men to whom the charter was given."

When we catch a glimpse of the bitter spirit of persecution that thrived in the towns near Nauvoo, we can well understand why the martyr-cry of Joseph Smith would fall upon deaf ears, even though his words were uttered in the presence of men who had long pledged themselves to live by the square and compass, and to whom the tokens of the five points of fellowship were frequently repeated, yet seldom comprehended. As long as men like Tom C. Sharp sat at the desk of the editor-in-chief of the leading newspaper of the state, one could not expect the Mormons to share the fraternal spirit of any fraternity or society.

A friend in Warsaw sent to Samuel Brannan in New

York City a picture of Tom Sharp to be published in the *Prophet,* a Church newspaper in New York. With the picture was this biographical sketch:

> Tom Sharp has made himself notorious in our country as one of the chief agitators of the anti-Mormon humbug. He it is who invents and publishes all the lies about the Mormon stealings, murders, adulteries, spiritual wives, Danites, etc., for the purpose of exciting the people to murder.
>
> This same Tom Sharp was an anti-Masonic editor in the western part of New York. He it is who invented the name of "Jack Mason" for such persons who refused to take part in the anti-Masonic humbug of that day. He has transferred himself to Warsaw and made himself the organ of a gang of town lot speculators there who are afraid that Nauvoo is about to kill their town and render their speculations abortive.

Upon Tom Sharp, more than upon any other man, falls the full weight of censure for the martyrdom of Joseph and Hyrum Smith. He spent weeks inciting the public against the Mormons, coaching a renegade to pretend to be the son of Governor Boggs, whose attempted assassination was laid upon the head of Joseph Smith, and otherwise preparing the final stage for the murder of the Mormon leaders. His sinister record was an open book, yet the Masons did not hesitate to take him into the fraternity, though he had publicly fought them for years; nor did they hesitate to promote him and his chief colleagues after the martyrdom so that the cloak of the fraternity might give them the protection the Mormon leaders had sought in vain.

THE TRIAL OF THE MURDERERS

It was no idle opinion that Masons participated in the martyrdom of Joseph and Hyrum Smith. The farce that was called a trial betrayed the political manipulation that was going on behind the scenes. Nine men were indicted for the murder, four of whom figured prominently in the lodge at

Warsaw. Upon these four culprits the censorship of the Grand Lodge rested, yet their manner of treating this case was very different from their prejudiced treatment of the Nauvoo brethren.

Those four men were Levi Williams, Jacob C. Davis, Mark Aldrich, and Thomas C. Sharp. Aldrich had been a Mason for many years, while the other three seem to have been taken into the lodge at Warsaw after the martyrdom, or a short time before, as a means of protecting them.

The Masons were loath to heed the distress signal of Joseph Smith, yet, like brothers, they united for the protection of the men accused of murdering the Smiths. If the spirit that characterized this investigation had been manifested by the Grand Lodge toward the Mormon brethren, the Nauvoo incident would have been very different.

The court instructed the jury that, "if then the jury can make any supposition consistent with the facts, by which the murder might have been committed without the agency of the defendants, it will be their duty to make that supposition, and find the defendants not guilty."

Loyal to their advisers, the jury returned a verdict of "not guilty."

Colonel John Hay, in the *Atlantic Monthly* for December, 1869, said of this trial:

> The case was closed. There was not a man on the jury, in the court, in the county, that did not know the defendants had done the murder. But it was not proven, and the verdict of not guilty was right in law. . . . The elisors presented 99 men before 12 were found ignorant enough to act as jurors.

Four months after the martyrdom, the circuit court made indictments for nine persons charged with the murder of the Mormon leaders. Though sixty names had been presented to the Grand Jury, only nine were indicted.

The accused demanded an immediate hearing, but the prosecution, anxious to get their case in readiness, postponed the hearing until May, 1845. Ninety-six men were brought into court before twelve could be found who pleased the court.

Of the many witnesses examined, nothing was said against the accused except by three persons. Two of them had joined the Mormon Church, hence their testimonies were said to be contradictory. The third witness was a girl named Eliza Jane Graham, who was a waitress at the Warsaw House. She had assisted in feeding the hungry mob when they fled to that place after the murder. She told the jury what the men said as they feasted, how they boasted of their foul deeds of bloodshed, and planned to drive the Mormons from the state. In a very dramatic manner she impersonated some of the leaders of the gang, gesticulating wildly as she mimicked the angry mob.

The jury was cautioned to disregard Miss Graham's testimony because her nervous and sensitive character had been powerfully influenced by the horrible tales of the slaughter, and having brooded constantly upon the death of the Mormons, she had come at last to regard her own fancies and emotional reactions as positive occurrences. Her testimony was interpreted to the jury as nothing more than her insane zeal, something to be discredited. The verdict of "not guilty" was freely given by the jury.

One of the nine men accused of the murder was Levi Williams, a colonel in the militia and a Baptist preacher, an "eminently respectable and conservative" man. His influence was not lessened by the evidence presented at the trial. It is said that the counsel for the defense argued that if the prisoners were guilty of murder, that he also was guilty; that it was the public opinion that the Smiths ought to be killed,

and public opinion made the law; consequently it was not murder to kill them.

This was the spirit of the tardy court that tried a few of the mob who murdered the Prophet and Patriarch. It was no more a court of justice than was the mock tribunal that passed the death sentence upon the Prince of Peace. It was as brutal as the painted mob at Carthage, save that its weapons were concealed and its coat of black pigment enveloped the heart instead of the face. The magistrate who sat upon the bench before the bar of justice had not half as much interest in the punishment of the murderers as Pilate had in the protection of the Lord when an infuriated mob armed with spears and lances cried out: "His blood be on us, and our children."

The clamor of the circuit court at Carthage was for Barabbas. The nine accused men were released amid the plaudits of the jury and the justices. The blood of martyrdom had cried in vain before an earthly tribunal; it must wait, like the blood of Abel, for a surer vengeance.

The spirit of Hancock County seemed to be in harmony with that of the perjured court at Carthage. When the *St. Louis Gazette* called "the men who killed the Smiths a pack of cowards," the editor of the *Warsaw Signal* retorted:

> . . . instead of cowardice, they exhibited foolhardy courage, for they must have known or thought that they would bring down on themselves the vengeance of the Mormons. True, the act of an armed body going to the jail and killing prisoners does appear at first sight dastardly, but we look at it as though these men were the executioners of justice, and their act is no more cowardly than is the act of the hangman in stretching up a defenseless convict who is incapable of resistance. If any other mode could have been devised, or any other time selected, it would have been better; but, as we have heard others say, we are satisfied that it is done, and care not to philosophize on the *modus operandi*.

When Thomas C. Sharp, Jacob C. Davis, and Levi Williams fled from Carthage, they boasted that they had "finished the leading men of the Mormon Church." Sharp published an account of the tragedy in the *Warsaw Signal,* again boasting that "If my influence helped to produce the state of feelings that resulted in the death of Joe Smith, why I am, in common with some hundred others, guilty, of not murder, but of an extra-judicial execution."

His boasting ceased when his case reached the Grand Lodge. He and Williams fled to Missouri, and for their apprehension and return Governor Ford offered a reward of $200 each.

The citizens of Warsaw were very bitter against the Mormons, and the Masons shared in this dislike, although the members of the Nauvoo lodge had taken an active part in the institution of the Warsaw lodge. It is said that the first time it was ever suggested that the Mormon temple ceremonies had been borrowed from Masonry was after the martyrdom of Joseph and Hyrum Smith, and this charge was made by the Masons from Warsaw.

In order to show the approval of the assassination of the Smiths, the members of Warsaw lodge elected Mark Aldrich who was holding the humble position of steward, to the high office of Worshipful Master at the first opportunity, while at the same time he was under indictment for the murder of the Mormon leaders. The reason for his promotion seems to have been his participation in the martyrdom.

The lodge at Warsaw also received the petitions of Levi Williams and Jacob C. Davis who were under indictment for the same crime. When this information reached the members of Bodley lodge at Quincy, they at once called the matter to the attention of the Grand Lodge.

The historian Morcombe has some interesting comments to make on this question:

But the murders at Carthage nevertheless proved matter of Masonic concern, and as such came up to vex the brethren at Grand Lodge. Grand Master Lusk reported at the communication of affairs of the lodge at Keokuk, and had found it inconvenient to act. The necessity for such action had passed, and the subject was ignored. Bro. Montague and other members of the lodge at Warsaw had trouble of their own. The town Warsaw, located on the Mississippi River below Keokuk, was and had been the strong point of opposition to the Mormons. The farcical trials which followed the assassinations at Carthage involved citizens of Warsaw. It became a matter of community pride to sustain the men thus accused, and they were unduly honored. Several of them, while under indictment for murder, made application, and were hurriedly elected to membership in Warsaw lodge, No. 21—a proceeding certainly as grossly un-Masonic as any which formed the basis of accusations against the Mormon Masons.

This outrageous disregard of Masonic rectitude was brought to the attention of Grand Lodge. The lodge at Warsaw had failed to make any returns of work, doubtless hoping in this manner to hide its faults. A resolution was adopted by Grand Lodge providing for the appointment of a special committee of investigation.[2]

When the Grand Lodge began to investigate this case, "Bro. John Montague" reported the incident to the Grand Lodge. His "explanation" deserves being studied in full:

Brother Lusk:—Sir, your letter of the 5th inst., referring me to resolutions passed by the Grand Lodge, at the last regular communication—also making inquiry concerning the initiation of certain individuals into the lodge, who were at the time under indictment, was duly received. At a regular meeting of the lodge on the 9th inst., I laid your letter before the lodge for their consideration. On motion of Bro. C. Hay, the lodge requested me to answer that part of your letter making inquiry in relation to initiating, passing, and raising certain individuals under indictment. The facts were as follows:

At a regular meeting of the lodge on the 23rd Sept. 1844, the petition of J. C. Davis was received, read, filed, and ordered to lie over until the next regular meeting of the lodge. Bro. Stephens and Aldrich were appointed a committee to inquire into

[2] *The Living Age*, June, 1905.

the character and standing of the applicant. At a regular meeting of the lodge on the 21st of Oct., 1844, the committee reported favorable. On motion, the ballot was taken and found clear. On motion, Mr. Davis was introduced and initiated. At a regular meeting of the lodge on the 4th Nov., 1844, at the request of Bro. Davis, to be passed to the second degree—on motion, the ballot was taken and found clear. On motion, he was introduced and passed. At a regular meeting of the lodge on the 18th Nov.—on motion, the ballot was taken to raise Bro. Davis, and found clear. On motion, he was introduced and raised to the sublime degree of Master Mason.

At a regular meeting of the lodge on the 18th Nov., 1844, the petitions of T. C. Sharp and Levi Williams were received, read, filed, and ordered to lie over until the next regular meeting of the Lodge. Bros. Aldrich and Stephens were appointed a committee to inquire into the character and standing of the applicants. At a regular meeting of the lodge on the 16th of Dec., 1844, the ballots were taken separately for Messrs. Sharp and Williams, and found clear. On motion, Mr. Williams was introduced and initiated. At an adjourned meeting of the lodge, on the 28th Dec., 1844, on motion, Bro. Williams was introduced and passed to the second degree. At an adjourned meeting of the lodge Feb. 18th., 1845, the ballot was taken to raise Bro. Williams to the degree of Master Mason and found clear. And at a regular meeting of the lodge on the 17th of March, 1845, on motion, Bro. Williams was introduced and raised to the sublime degree of Master Mason, agreeable to ancient form.

At a regular meeting of the lodge on the 16th Dec., 1844, the ballot was taken to initiate Mr. Sharp, and found clear. On motion, he was introduced and initiated. At an adjourned meeting of the lodge on the 6th Jan., 1845, on motion, the ballot was taken to pass Bro. Sharp, and found clear. At an adjourned meeting of the lodge on the 9th Jan., 1845, on motion, Bro. Sharp was introduced and passed to the second degree.

We believed at the time we balloted for candidates to be passed and raised, at adjourned meetings, we were not violating any of the ancient landmarks of the institution. We see the Grand Lodge recommend a different course. We are not disposed to violate any regulation of the Grand Lodge by which a subordinate lodge shall be governed.

At the time said petitions were presented, the fact of these individuals being under indictment for the murder of Joseph and Hyram Smith, was referred to, and the question of the propriety

of their admission fully discussed. It was admitted that those individuals were worthy members of society, and respected by their fellow citizens—no objection to their initiation therefore existed, except the fact of the pending of the afore-mentioned indictment. In relation to the matter, it was argued that the indictment was no evidence of crime; in this instance, particularly, it was publicly known that the indictment against said applicants had been procured by the testimony of perjured witnesses who had been suborned by the Mormons, for the purpose of procuring indictments against certain prominent men of the country, who had become obnoxious to them. The standing of those individuals in the community had not been at all impaired by the indictment, but, on the contrary, they were regarded with greater consideration than before, from the fact that they had been particularly selected as the victims of Mormon vengeance. The community regarded the proceedings against them as a persecution rather than a prosecution, and the event of the final trial proved the correctness of the conclusion. Under these circumstances, it could not be considered that those individuals should be regarded in the light that persons ordinarily are, who are arraigned for crime—besides this, Bro. M. Aldrich, who has held an honorable standing in the Fraternity for upwards of twenty years, was also under indictment for the same offense. There would therefore seem to be equally as good grounds for his suspension, as for rejecting the petitions of the individuals referred to. But to do this when there was no evidence of his guilt, would be to reverse the fundamental principles of the Order, and cast off a brother because he was in trouble. The action of the lodge in the case referred to, was not without due deliberation. If we have erred, we were not aware we were infringing any of the usages or regulations of our ancient and honorable Order. Yet, if we have erred, we do not feel disposed to shrink from any responsibility that may rest on our lodge, touching the subject under consideration. We hope the above will prove satisfactory to yourself and the Most Worshipful Grand Master.

Very respectfully,
JOHN MONTAGUE

In the case of these men whose hands were stained with the blood of martyrdom, it seems that the "ancient landmarks" of the fraternity were far more flexible than in the case of the Mormon brethren who had incurred the wrath of

the Order because they took one member into the lodge upon his promise to reform. The punishment of these accused men would have been very different if the Grand Lodge had considered their case with the dogged determination that marked all their contacts with the Mormons.

The historian Morcombe says further of this issue:

> Without at all seeking to make out the Mormon contention that these men accused were guilty of the crime, it is nevertheless evident that the defense thus made for them is very weak. There is a plain attempt to confuse the issue. Whatever may have been the duties enjoined by Masonry in defense of a brother, there is no obligation existing to shield outsiders. They should come to the doors of a lodge without even suspicion of wrong-doing such as this. Were it within the province of this paper to analyze the evidence it could at least be shown that the much dreaded Mormon persecution was altogether imaginary. That people at the time were absolutely helpless, and only the promptings of utter despair could have made them dangerous to their spoilers. It was another case of the wolf accusing the lamb of fouling the stream from which he drank, that he might at least have excuse for devouring the offender.

It is evident that Joseph Smith was merely grasping at a straw when he called for any help from the prejudiced Masons who may have been among the multitude with painted faces when they swarmed about the jail at Carthage. His call would have been heeded more from savages or pagans.

MASONRY AS A MEANS OF PLACATING THE MORMONS

Though the Masons who were at Carthage on that fateful day refused to heed the call of a fellow Mason in distress, the Governor of the state attempted to take advantage of Masonic ties of friendship and prevent the Mormons from seeking vengeance. The Governor realized that he would be helpless in making a personal inquiry into the situation in Nauvoo, so selected the greatest friend the Mormons had

among the Masonic leaders—Abraham Jonas—to hasten to Nauvoo and do all in his power to keep the Mormons under control.

This was the same Jonas who a few years before had refused to listen to the protests of such infuriated people as the citizens of Warsaw and had set up the lodge in Nauvoo and conferred great Masonic honors on Joseph Smith. This was the loyal friend who had pleaded their case before the Grand Lodge, yet was finally compelled to write an injunction, suspending their labor for a season. He fought for a removal of the injunction, which was granted. Finally he was sent to Nauvoo bearing the Governor's olive branch.

At the height of the Masonic excitement in Nauvoo, Joseph Smith wrote in his journal: "March 24, 1843. Received a letter from Grand Master A. Jonas, requesting the loan of a cannon, to celebrate the organization of the new county of Marquette, which I granted."

From the *Times and Seasons* we quote a section of the letter of authorization the Governor sent to Mr. Jonas:

> Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar inquiries there. Ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.
>
> (signed) THOMAS FORD
> June 30, 1844

The following extracts from the *Times and Seasons* show the peaceful spirit of the Mormons at this critical time:

Nauvoo, July 1, 1844

To the City Council of Nauvoo:

Gentlemen:—With this, you will receive a copy of instructions, from Gov. Ford to us.—You will understand from them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind and satisfy the Governor of your determination to sustain the supremacy of the law, will, we are sure, be gratifying to him, and as much so to.

Yours respectfully,
HART FELLOWS
A. JONAS

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the first day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas Esq. and Col. Fellows, it was unanimously

RESOLVED. For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding county, that we will rigidly sustain the laws, and the Governor of the state, so long as they, and he, sustain us in all our constitutional rights. . . .

PUBLIC MEETING

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions, and resolutions of the City Council read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agent for their kindly interference in favor of peace among the citizens of Hancock county and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gen's. Smiths for the great exertions to have even-handed justice meted out to the Latter Day Saints; and they also passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the "Missouri Republican," and the latter, one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors concerning the Latter Day Saints. Mr. Chambers made a very appropriate speech containing inuendoes for the benefit of our citizens, that appeared as the wise man said, "Like apples of gold, in pictures of silver." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor, and Ex-Mayor of Quincy, for their friendly disposition in

establishing peace in this region, and we are happy to say that all appears to be peace at Nauvoo.

The fraternal ties of the brotherhood were resorted to as a means of placating the Mormons after the martyrdom, but those same ties were powerless to prevent the slaughter at Carthage.

Years later, a Masonic historian writing under the name of Hiram Abif, Jr., wrote in the *Masonic Voice-Review* that Colonel Levi Williams was in charge of the state militia when Joseph and Hyrum Smith were killed. He is said to have called for volunteers to go with him to Carthage and execute vengeance upon the Mormon leaders. Under his influence the citizens of Warsaw had adopted a resolution asserting that "We will proceed to Nauvoo and exterminate the city and its people." Colonel Williams read the order to the troops. Captain Mark Aldrich spoke in favor of going, as did Captain Tom Sharp. It was agreed to take the jail by storm and kill the Smiths.

In this document Sharp is represented as saying that the Governor was in Nauvoo and would likely be killed when the Mormons learned of the death of their leaders, and thus "the people of Hancock County would be rid of his interference."

Captain Jacob C. Davis did not publicly express himself, yet went with the rest of the mob to Carthage, taking part with them in the murder of the Smiths. Dr. Charles Hay, the surgeon of the regiment, declared himself opposed to the massacre, left the troops and returned to Warsaw. This daring report closes with the assertion that arrangements were made with the guard to use blank cartridges, pretending to fire at the disguised men when they approached the jail.

Intolerance was certainly at the base of all the trouble the Mormons had with the Masons in Illinois. It was present at the trial of the murderers of Joseph and Hyrum Smith in such abundance that they were released as not guilty and the evidence dismissed as insufficient. Yet the same evidence before the Grand Lodge was so overwhelming that the lodges at Warsaw and Carthage were forced to surrender their charters for a season for violating the most solemn lessons taught by the fraternity.

At the present time the members of these two lodges offer other and erroneous explanations for the surrender of the charters. In December, 1932, the *Hancock County Journal* published an address delivered at the Masonic temple at Carthage by a prominent member of the brotherhood. He told his audience that the two lodges ceased to labor for a season, because they were afraid that spurious and clandestine Masons from Nauvoo might intrude into their meetings. For this reason the lodges were closed until 1850.

It seems strange that they would keep their doors closed for four years after all the Mormons had left Nauvoo for the Great Basin.

The spirit of the prejudiced court at Carthage was again manifested when some of the wealthy brethren in Nauvoo went to Carthage one year after the martyrdom and became sureties on the bond upon which General Deming was set at liberty. The General had killed Sam Marshall in self-defense, while trying to settle the difficulties in Hancock County and prevent the gangs of mobbers fram taking the law into their own hands.

The sum required for the General's bail was $10,000. Each signer was required to swear to the lowest cash value of his property and that it did not lie within the city limits of Nauvoo. The bond was then accepted for only half the

sworn amount. Thus they were obliged to pledge the sum of $20,000 for the Deming bond. This contrasted strongly with the clemency extended by the court to Sharp, Williams, Davis, Grover, and Aldrich who were admitted to bail at the previous court for $1,000 each on their own security.

In the light of this evidence it is not difficult to see why the Mormons were unpopular with the Masons in Illinois.

Chapter 4

THE ANTIQUITY OF MASONRY

For centuries it has been the proud boast of Masonic historians that their order descended from the Temple of Solomon. Other authorities have traced its origin far beyond the Temple on Mount Moriah, insisting that it arose during the childhood of the race and spread into most of the nations of the earth.

"Ancient no doubt it is," we read in a recent edition of the Encyclopedia Britannica, "as having subsisted from time immemorial—Freemasonry is descended from primitive rites once universal in the dawn of history."

Dr. Rawson, an eminent archaeologist and a prominent Mason, says of this subject:

> The Egyptians recorded in writing and in pictures their rites and ceremonies, which made visible the condition of the order in those matters at the time, about 4000 years ago. We read in those pictures the same lessons that are taught to us now, although they are distributed through the several degrees from the first to the thirty-second.

The Masonic historian Cunningham does not scruple to declare:

> The opinion of Free Masons, that their order existed and flourished at the time of Solomon's Temple, is by no means so

> pregnant with absurdity as some men would have us believe . . . The vicinity of Jerusalem to Egypt, the connection of Solomon with the royal family of that kingdom, the progress of the Egyptians in architectural science, their attachment of the mysteries and hieroglyphic symbols, and the probability of their being employed by the King of Israel, are additional considerations which corroborate the sentiments of Free Masons, and absolve them from those charges of credulity and pride with which they have been loaded.[1]

One of the most prolific and authoritative writers within the Masonic brotherhood is Dr. A. G. Mackey, who is convinced that:

> The existence of this order in Tyre at the time of the building of the temple is universally admitted; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, was an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was doubtless one of its members. Hence we are scarcely claiming too much for our Order when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of the Fraternity, and with them to a participation in its mysteries and privileges.
>
> The truth is that Masonry is undoubtedly a religious institution, which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul.[2]

In 1880 the Prince of Wales delivered an address when the cornerstone of Truro Cathedral was laid. At this great Masonic pageant he declared:

> Brethren: We are an ancient fraternity, which, from the earliest days, has been identified with all that is beautiful and grand in architecture . . . I feel sure that the same spirit must be in your minds this day which animated the Jews of old, when as Ezra tells us, the builders laid the foundations of the Temple of the Lord.

[1] W. M. Cunningham, *Cross's Masonic Chart*, p. 235.
[2] Mackey's *Lexicon*, p. 36.

> We have among us secrets concealed from those who are not Masons. They were instructed to Masons in ancient times, and, having been faithfully transmitted to us, it is our duty to convey them inviolate to our posterity.[8]

Many volumes have been written in defense of the proposition that Masonry had a definite connection with Solomon's Temple. We shall consider but a few opinions from outstanding authorities on the subject. Anderson's *Ancient Constitutions* has served Masonry as Blackstone's writings determined the course of jurisprudence. Says Anderson:

> Solomon appointed 3300 Master Masons, Fellow Crafts, 80,000 . . . All the Free Masons employed in the work of the Temple, exclusive of the two Grand Wardens, were 113,600.
>
> A short time before the consecration of the Temple, Hiram, King of Tyre, came to take a view of that mighty edifice, and inspect the different parts thereof; that he was accompanied by King Solomon and the Deputy Grand Master Hiram Abif, and that after a thorough examination he pronounced it to be the utmost stretch of human art . . .
>
> The Temple of Jehovah being finished under the auspices of the wise and glorious King of Israel, Solomon, the Prince of architecture, and Grand Master Mason of his day, the fraternity celebrated the capstone with great joy; but their joy was soon interrupted by the sudden death of their dear and worthy Master Hiram Abif; nor less was the concern of King Solomon, who, after some time allowed their craft to vent their sorrow, ordered his obsequies to be performed with great solemnity, and buried him in the Lodge, near the Temple, according to the Ancient Usages among Masons; and long mourned for his loss.

The historian Mitchell is convinced that:

> Even before the death of Solomon many of those who received their instructions from him, and were, therefore, called Solomon's workmen, traveled into foreign countries in search of employment, delighted with an opportunity to disseminate the benign and holy principles of Masonry . . . Thus we see that soon after the Masons

[8] J. A. Weisse, *The Obelisk and Freemasonry*, p. 157.

commenced traveling, so highly were they esteemed that, in many places, they acquired privileges and immunities granted to no other people; they were called Freemasons because they taught the art only to the free born. They built Lodges, or rooms, in which they lived in the vicinity of any building they undertook to erect; and by their proximity to the great and wealthy, who employed them, the moral principles taught, and so rigidly lived up to, attracted general notice, which, together with their superior knowledge of the arts and sciences, so influenced men of the great-wealth and of the highest order of the talents to solicit and obtain association with them; and if we are to believe the manuscripts brought forward in 1718, kings, princes, and potentates soon after became Grand Masters, each in his own dominion; and this is the more likely, as Solomon, the wisest King, had set the example.

It is probable that Solomon endeavored to unite the world in the strong bands of love, and encourage the study of the sciences by admitting all those sages and learned persons who visited him, to see the Temple and learn of his wisdom, into the mysteries of Masonry, and in this manner was a knowledge of the art soon carried to all parts of the world, and hence, kings and princes became Grand Masters, or patrons of Freemasons in their respective countries . . .

The royal descendants of King Solomon continued to fill the throne and patronize the noble art of Freemasonry, either directly or through the High Priest.[4]

Dr. Mackey assures us that:

One of the greatest objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institutions, was the erection of the Temple to Jehovah . . . .

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the symbolic degrees were instituted; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unadulterated form . . . So that now almost all the symbolism of Freemasonry rests upon

[4] J. W. S. Mitchell, *History of Freemasonry*, pp. 93-95.

> or is derived from the House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workmen.[5]

Another Masonic historian affirms that: "After leaving Egypt the mysteries were modified by the habits of the different nations among whom they were introduced and especially by the religious systems of the countries into which they were transplanted."[6]

The prolific writer Mackey assures us that:

> The High Priest is the presiding offiicer of a chapter of Royal Arch Masons . . . He represents Joshua, or Jeshua, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylon Exile. He wears a robe of blue, purple scarlet, and white linen, and is decorated with a breastplate and mitre. On the front of the mitre is inscribed the words, "Holiness to the Lord."

From *The History of Freemasonry,* by Dr. J. W. S. Mitchell, published in 1858, we quote:

> Immediately after the completion of the Temple, Lodges were formed in various parts of the kingdom. Anderson says that the old Constitutions relate the fact that Solomon annually assembled all the Masons in a Grand Lodge at Jerusalem, "to preserve the cement of fraternity, and transmit their affairs to the latest posterity."
>
> Just here we are met with a difficulty which we do not remember to have seen satisfactorily explained. Solomon seems to have been the Father of Masonry, or the instrument in God's hands to establish it. We believe Masonry always taught all the morals, all the virtues, that are inculcated in the Holy Bible. We have said, elsewhere, that Masonry was originally Speculative, as well as Operative; and though we do not believe, with Dr. Oliver, that it ever was the true religion, we most sincerely think all its teachings

[5] A. G. Mackey, *Encyclopedia of Freemasonry,* pp. 722-798.
[6] *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry,* p. 23.

were in strict conformity to the principles which that religion teaches.

It is nothing without the Bible; our traditions are false if the ground-work of Masonry is not laid in the Bible; and though we may be compelled to admit that it has since been made subservient to other religions, and dance attendance to other gods, its tenets ever have, and ever will, point to the God Moses, and to that religion which was pointed out, or promised to the seed of Abraham—and hence we find it difficult to reconcile the early life of Solomon with the great principles and tenets of the order. It does seem strange, that one endowed with superior wisdom should, by means of that wisdom, bring a set of principles into practice, bring all its recipients under obligations to live in conformity thereto, and yet be the first to depart from them; yea, it would seem that, at the very period when he was most engaged in disseminating the truths of Masonry, he was setting at naught the very doctrine which gave it power over all other institutions to do good; for while it taught the power, and might, and majesty, of the one only living and true God, Solomon was worshiping the various Gods of his concubines. But this is not more remarkable than that God should choose him as the instrument to build His holy Temple, who so soon departed from the true worship; but how beautifully is the immaculate wisdom of our heavenly Father displayed in the life and character of Solomon, endowed, as he was with wisdom such as man never had . . .

Pierson's suggestion is not to be ignored. He says: "The order known as Freemasonry appears to have been instituted to preserve and transmit an account of the miraculous dealings of the Most High with his people, in the infancy of the world."[7]

Anderson was convinced that: "The ante-diluvian world was well acquainted with Masonry, and erected many curious works until the time of Noah, who built the Ark by the principles of geometry and the rules of Masonry."[8]

Another Masonic historian, Hutchinson, taught that: "Masonry existed in the second stage of its progress, and that the builders of the edifice were Masons."[9]

[7] E. H. Pierson, *Traditions of Freemasonry*, p. 13.
[8] A. G. Mackey, *History of Freemasonry*, vol. 1, p. 118.
[9] *Ibid.*, p. 129.

Mackey summarizes Hutchinson's theory thus:

> Masonry was not organized at the Temple of Solomon, as is believed by those who adopt the Temple theory, but yet that building occupies an important place in the history of the institution. Solomon did not, therefore, organize as has very commonly been believed, a system of Masonry by the aid of his Tyrian workmen . . . But he practiced and transmitted to descendants the primitive Masonry derived from Adam and modified into its sectarian Jewish form by Moses . . . The Masons of Solomon were dispersed from Jerusalem into various lands, where they superintended the architectural labors of other princes, converted infidels, initiated foreign brethren into their mysteries, and thus extended their order over the distant quarters of the known world.

The Reverend Dr. Oliver declared: "Enoch, as Grand Master, practiced Masonry with such effect that God vouchsafed to reveal to him some peculiar mysteries, among which was the *Sacred Word,* which continues to this day to form an important portion of Masonic speculation."

In explaining the Temple legend Mackey writes:

> This tradition traces the origin of Freemasonry as an organized institution to the Temple of Solomon . . . This is the legend that is now (1898) almost universally accepted by the great mass of the Masonic fraternity. Perhaps nine out of ten of the Freemasons of the present day conscientiously believe that Freemasonry as we now see it, organized into lodges and degrees, with Grand Masters, Masters, and Wardens, with the same ritual observances, was first devised by Solomon, King of Israel, and assumed its position as a secret society during the period when that monarch was engaged in the construction of Temple on Mount Moriah.[10]

In the latter part of the nineteenth century "Cleopatra's Needle" was found in Egypt. Carved upon the base of this obelisk, nearly two thousand years ago, were the Masonic symbols, of which we read:

> The square carved on stone, the iron trowel, the rough ashlar, Perfect ashlar, and the apron . . . There are also other proofs of

[10] *Ibid.*, p. 150.

Masonic arrangements on the base of the Needle, showing that the ancients possessed degrees higher than those of Apprentice, Fellow-craft, and Master . . . The Hebrews carried Masonry with them when they fled from Egypt.[11]

A century ago a patron of Masonry offered these arguments in favor of its existence:

Our fraternity dates its origin at least as far back as the days of Solomon. That wise king was himself the Master of a lodge, if not the founder of the first lodge.—What if history says nothing of so early an existence? Tradition is older than history, and the nature of the society requires its records to be preserved in a manner alike secure from the tooth of time and the gaze of cowans and the profane.

But Masonry is older than Solomon. It constituted the wisdom of Egypt which Moses learned; and no doubt beneath the everlasting Pyramids, where silence and secrecy reign, the mysteries of the Order were for ages preserved. It was this that made Moses a mighty prince and the greatest of lawgivers. Noah was a master workman, and the Ark a lodge, Shem, Ham, and Japheth, the fathers of the post-diluvian world, are recognized by all Free Masons as their ancient brothers. Tu-bal-cain was at least a fellow craft. Whether Adam was a Mason or not, I am not so certain. It seems probable he was not while he remained in the garden of Eden, as there was nobody to conceal the secret from but his wife. Yet the symbols of life, and of good and evil, the signs and names, the fig-leaf apron, and subsequently the "skin of a beast," or lamb-skin apron, all seem to indicate that the elements of the Order were at least taught to him—if, indeed, the so-called history of the creation is not a symbolic account of the origin of the Masonic Order. Josephus thinks Moses talked philosophically, perhaps mystically or masonically. So it is, if ever one becomes a Mason, he learns the import of that sublime sentence, "God said, 'Let there be light,' and there was light." And until so brought to light, he is but ill prepared to interpret the book of Genesis, or debate the merits of Masonry. What canst thou say, Mr. Campbell, against so venerable an institution?[12]

[11] M. W. Redding, *The Scarlet Book of Freemasonry*, 1889.
[12] *Millennial Harbinger*, 1845, p. 552.

From *The Obelisk and Freemasonry,* by J. A. Weisse, we quote:

> Solomon is so well known by Free Masons, that we need not enlarge on his Masonic attributes . . . His temple has ever been the theme of operative and theoretic Masons . . . Not only Jew and Christians, but Arabs have remembered Solomon. Freemasons have pointed to him as the first Masonic Grand Master . . . Hiram has ever been indissolubly connected with Solomon . . . While King Solomon and Hiram are considered theoretic Masons, Hiram Abif may be regarded as the operative Mason at the structure of the temple . . . Even now Freemasons have a tool named Hiram.
>
> Sacred Lodge. We are told that this lodge was held in the bowels of Mount Moriah, under the part on which was created the Sanctum Sanctorum of the temple of Solomon. King Hiram and Hiram Abif presided over this ancient Masonic institution.
>
> With such a galaxy of great intellects, from Rameses the Great to Washington, we cannot feel surprised, that Masonry, under various names and forms, but with the same spirit of mutual protection and charity, braved time, space, persecution, fire and sword, over 6,000 years . . . Yet, since the discussion about the signs, emblems, and symbols on the American obelisk began, we read letters from Masons, who consciously or unconsciously seem to isolate Freemasonry, and give an impression, that it is rather a recent institution. If so, why invoke ante-diluvian celebrities like Seth, Melchizedek, Solomon, Pythagoras, etc. . . . ?
>
> Had these worthy Masons pointed to any number of the celebrities, whom the brethren invoke in their Masonic rites and ceremonies from Enoch and Joseph to Zoroaster and Plato . . . These Masonic radicals seem to forget, that the Masonic Brethren of today cherish, not only the perpendicular, square, compass, plummet, oblong, and even the magic number seven, etc., but that they utter names and words which like their tools date to remote antiquity.
>
> This gives a glimpse of the emblems and symbols of the primitive Magi and sages whose science has been called after them Magic. The Chaldean, Assyrian, Persian, Egyptian, Hindu, Chinese, Greek, Roman, and Celtic magnates and hierophants shared similar symbols from the building of the Tower of Babel to the Masonic Temple of New York City.

Early in the eighteenth century Lowrie wrote a book in

which he described the Essenes as "an ancient fraternity originating from an association of architects who were connected with Solomon's Temple."

Dr. Mackey assures us that:

> In the American ritual the candidate is said to have come from the lofty Tower of Babel, where language was confused and Masonry lost, and to be proceeding to the threshing-floor of Orneu the Jebusite (the Temple of Solomon) where language was restored and Masonry found.

This is but a meager sample of the vast array of evidence that has been assembled in defense of the belief that Masonry extends back into the distant past, the ritual of Solomon's Temple playing an important part in its organization. If we are to place the slightest credence in this popular theory, we see at once the reason for a few points of similarity between the rituals of the Mormons and the Masons.

Though countless changes crept in during the centuries, enough of the Solomonic features could easily have been preserved to cause our enemies to cry "plagiarism" when they observed some "Masonic touches" in Mormonism.

Joseph Smith definitely insisted that the Temple ritual was revealed to him, and that much of the pattern, symbolism, and design were taken from the Temple of Solomon. The font resting upon the backs of twelve oxen is but one of the many Solomonic features of Mormon Temples. In like manner we may say that all other "Masonic touches" were not borrowed from Masonry but from the parent of Masonry—Solomon's Temple.

Chapter 5

CAIN'S CONNECTION WITH "FREEMASONRY"

Joseph Smith has been criticized because the Book of Mormon and the Book of Moses have had so much to say against "Freemasonry." The William Morgan "affair" has been accepted by such critics as the source of all Masonic touches in these books of scripture. But this is certainly an error.

One critic has complained that:

> Smith's New Translation of the Old Testament is full of anti-Masonry; the fifth chapter of Genesis as he has it, which is added entire to our version, is devoted entirely to the condemnation of secret societies, and sets forth particularly how they were the inventions of Cain after "he fled from the presence of the Lord."[1]

A Masonic historian has offered this explanation:

> The first contact of Mormonism with Masonry antedated the Nauvoo period by somewhat more than fifteen years. In fact, the present writer is convinced that the years which saw the preparation and publication of the "Golden Bible" of the new faith, also witnessed the very prenatal influence of Masonry upon Mormonism, proof of which lies thickly sprinkled over the pages of the *Book of Mormon*.[2]

[1] J. H. Beadle, *Mysteries of Mormonism*, p. 498.
[2] S. H. Goodwin, *Mormonism and Masonry*, p. 3.

Another student of the subject has written:

Even the endowment scene in the Temple ceremonies is not original, as some readers may have noticed. Over and over again one is confronted with situations and incidents in the ceremony which bear a strong resemblance to those used in Masonry; and it has been stated that when Joseph Smith and Sidney Rigdon were beginning their crusade they were not sure what to preach, but were influenced not a little by an anti-Masonry campaign which was then very popular in America. The general outline of the endowment ceremony, and the signs used therein, are closely connected with Masonry; and, in spite of Mormon denials, it is easily established that a certain amount of the early Masonry which was used freely in the Temple ceremony still survives.

Those who know Masonry will be struck with the following passage in the *Pearl of Great Price*: "And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and in this day I will deliver thy brother Abel into thine hands.

"And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

"And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan (Master Mason), and he gloried in his wickedness."[3]

The renowned biographer Werner writes of this theme:

The Book of Mormon discusses infant baptism, ordination, the trinity . . . and free masonry. During Joseph Smith's youth New York State was aroused by violent anti-Masonic riots. This influence shows markedly in the Book of Mormon, which contains several terms used in the ritual of free masonry. Masonry was always popular with the Mormons until Joseph Smith claimed that an angel of the Lord had brought him the lost key-words of several degrees, enabling him to progress further than the highest Masons. The charter of the Mormon Lodge was then taken away by the Grand Lodge.[4]

[3] Stuart Martin, *Mysteries of Mormonism*.
[4] M. R. Werner, *Brigham Young*, p. 61.

In January, 1834, the editor of the *Unitarian* asserted that, "There is a strong opposition to the institution of Masonry. All such will find much in the Book of Mormon to meet their views . . . "

In 1835 an Englishman, E. S. Abdy, visited western New York and soon after wrote that the many references in the Book of Mormon to Masonry "point unequivocally to the place of its concoction."

The presence of what has been called "anti-Masonry" in the sacred books of the Mormons has aroused such widespread attention that we shall consider the question at this place. The Book of Mormon was published in 1830, twelve years before Joseph Smith became a Mason. In that same year the Book of Moses was revealed to him as an introductory chapter or preface to the Bible. The numerous references to secret societies in these two books cannot be explained by the scandal and mystery surrounding the disappearance of William Morgan.

It is very significant that most of the material in these two books about Cain and his participation in secret societies is verified by ancient Masonic traditions. First, let us quote without comment from the Book of Mormon on this subject:

> And it came to pass that Akish gathered in unto the house of Jared all his kinfolk, and said unto them: Will ye swear unto me that ye will be faithful unto me in the thing which I shall desire of you?
>
> And it came to pass that they all sware unto him, by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life.
>
> And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by

them of old who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

And it was the daughter of Jared who put it into his heart to search up these things of old; and Jared put it into the heart of Akish; wherefore, Akish administered it unto his kindred and friends, leading them away by fair promises to do whatsoever thing he desired.

And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.[5]

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.[6]

And there are also secret combinations, even as in the times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.[7]

And now, my son, I command you that ye retain all their oaths and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed . . .

Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make known unto them.[8]

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of

[5] Ether 8:13-19.
[6] 2 Nephi 9:9.
[7] 2 Nephi 26:22.
[8] Alma 37:27, 29.

robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

And thus they might murder, and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Now behold, it is these secret oaths and covenants which Alma commanded his sons should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit—

Yea, that same being who did plot with Cain, that if he would murder his brother Abel it should not be known unto the world. And he did plot with Cain and his followers from that time forth.

And also it is that same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven. And it was that same being who led on the people who came from that tower into this land; who spread the works of darkness and abominations over all the face of the land, until he dragged the people down to an entire destruction, and to an everlasting hell.[9]

The Book of Moses is equally emphatic in connecting Cain with a pernicious and sinister secret society after the Lord's malediction fell upon him. It is said of him:

[9] Helaman 6:21-28.

And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.[10]

For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.[11]

SHIBBOLETH

It must be admitted that these books make so many statements which prominent Masonic historians practically agree with, that it was utterly impossible for Joseph Smith to have learned these facts except by divine assistance. Masons will be interested in the way he corrected the text in Judges 12:6, during his inspired revision of the Bible, at which time the Book of Moses was revealed as a preface to that sacred volume.

In Judges 12:5-6 we read in the King James Version:

And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which

[10] Moses 5:28-31.
[11] Moses 5:49-51.

were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

It would seem from this incident that the renegade Ephraimites had a dialect or provincialism in which the "h" was not sounded in their words. "Thy speech betrayeth thee," was true of these people who were asked to pronounce a word containing two syllables with an "h."

Yet the translators of the King James Version did not catch the full significance of this or they would never have translated it as they did. It will be observed that in attempting to pronounce the word, the Ephraimites omitted the first "h" but pronounced the second one, a task quite impossible to perform. If they could sound the second "h," surely they could "frame to pronounce" the first "h." Nevertheless, 42,000 were killed because they failed to pronounce the first "h." Though the version of 1611 was made by English scholars who did not sound either "h," they should have been aware of this inconsistency.

The twenty-five year old Joseph Smith did not let it remain that way, but represents the Ephraimites as saying the word thus, "Sibbolet." It will be observed that this is exactly how it is used in the ritual of the Masons.

Anyone familiar with the cabletow ceremony of the Masons will be impressed with the statement in 2 Nephi 26:22, where it is said that "he leadeth them by the neck with a flaxen cord." The cabletow is one of the most ancient symbols of Masonry. In the hieroglyphic alphabet of the Egyptians, this character is found representing a triple-twisted rope. In all ages the symbolism of this cord of flax has been one of obligation and servitude. It is significant

that flax has been used for centuries to make this cord or rope.

Some readers are impressed with the fact that the Gadianton robbers wore lambskin aprons, yet one must look higher than Masonry for the answer of these coincidental things that seem to have "Masonic touches."

There are more "Masonic touches" in the Book of Mormon and the Book of Moses than there are in all the other writings of Joseph Smith combined. Masonry did not have the slightest influence upon the endowment ceremony. His sermons and writings after his association with the lodge were not influenced by Masonry. He spoke of priesthood, keys, tokens, and signs long before he joined the lodge in 1842. He seems to have known far more about secret societies and their work in 1829 and 1830, if we are to believe that he was the author of the books of scripture that bear upon this subject, than he did in the last two years of his life. After 1830 his discussion of those subjects was at an end.

Furthermore, the Book of Moses declares that Adam was able to read and write and that he taught his posterity this necessary information. Practically the same conclusion is made by the Masonic writer Duffie in his *Ancient Landmarks,* and in Bancroft's *Native Races.* (I:9-12).

MASONIC TRADITIONS ABOUT CAIN

The Reverend George Oliver, one of the most profound and prolific masonic writers, has given expression to the following opinion:

> The principles of Speculative Masonry, which had been communicated to Adam in Paradise, were never forsaken, even after having tasted the bitter fruit of the forbidden tree; and as his progeny increased, he communicated to them the divine precepts and injunctions which were enfolded in that pure and sublime science. When men became numerous upon the earth, the evil spirit of darkness was very busily engaged in the corruption of

their morals; and succeeded in working up the malevolent passions in the heart of Cain, until he apostatized from Masonry, and slew his brother Abel. God expostulated with the fratricide on the heinous nature of his sin, and justified himself from the imputation of being the author of evil; He pronounced an additional curse on Cain and his posterity, and declared that the ground should not henceforth yield to him its strength, though cultivated with the utmost labour and ingenuity. The principles, in which he had been educated, thus forsaken, he was banished from his kindred, and sent forth as a fugitive and a vagabond; protected, however, from personal violence by a peculiar mark, which was acknowledged by all mankind.

Being thus, by the mercy of God, protected from the summary vengeance of his fellow men, Cain migrated from the residence of his parents, as many of Adam's posterity had done before him, and planted a colony in the land of Nod. Here his race forsook every good and laudable pursuit, along with Masonry, and degenerated into every species of impurity and wickedness; though there were a few of his immediate descendants who retained so much virtue as to exert the faint remains of their masonic talents for the benefit of mankind. Thus Jabal, the sixth in descent from Cain, invented the use of tents; Kabal, his brother, invented music, and Tubal Cain, his half-brother, invented the art of forging or working metals. Here Cain, with the assistance of these artists, reduced the knowledge he had acquired from Adam to practice, and constructed a city, which he named Hanoch, after his eldest son.

The family of Cain lived in much fear of the rest of Adam's posterity, who they conjectured would revenge the death of Abel upon them when a favorable opportunity should present itself. Lamech was the first who endeavored to remove their apprehensions, and proposed a fortification as the most certain means of safety. By his advice, Cain, with the assistance of Jabal and Tubal Cain, encompassed his city with walls as a place of refuge, in case of interruption from the people around them. This city, being the first practical exertion of Operative Masonry, was necessarily ill-constructed, and probably worse defended. The habitations were merely tents or huts, which served, indeed, to shelter them from the inclemency of the seasons, but whose conveniences were little superior to the dens and caves which had hitherto been used as their places of domestic retreat. The only great advantage derived from the construction of this city was that of association, from which many important benefits resulted. The blessings of superior

civilization might ensue, in a well-regulated commonwealth, from a union of interests and a reciprocity of benefits: which could never be obtained while men depended on their own isolated exertions from the necessaries of life; and existed, if not in absolute enmity with all others of their species, at least without the conviction that each occasional companion or associate was a firm and constant friend. And if, in this solitary mode of living, the duty of laying up stores of provision and comfort of the winter were neglected, in that inclement season the improvident individual must inevitably perish with cold and hunger unless, with the strong arm of violence and injustice, he wrested the miserable pittance from his more provident neighbour. This, we are assured by Diodorus Siculus was frequently the case; and hence, homicide was very common among the ante-diluvians, and was the particular species of violence which elicited the wrath of God to sweep them from the earth.

But by the formation of a society or compact, in which the bond was mutual security, these evils might have been prevented; the social virtues of the heart might display themselves, traces of civil government might be visible, to restrain the impetuosity of human passion; and some notions of the moral government of the universe, by a Superior Being, become impressed upon their minds, and possess a genial influence on their morals. Unfortunately the commonwealth of Hanoch enjoyed but few of these benefits, from a want of regularity in its founder. Rough and inhospitable himself, his posterity were fierce and ungovernable, and more distinguished by violence and licentiousness than peace and social order. They had either forgotten God, or were wilfully disposed to act in direct opposition to his commands. Their hostility to the divine Author of their being announces the decay of Primitive Masonry amongst them; and their subsequent degeneracy shews how the human heart may be debased, when divested of these true principles, which so strongly stimulate to virtue and holiness.

After this public renunciation of God's laws, vice rapidly increased, until it brought on man's destruction. Lamech, who appears to have possessed great influence in the city of Hanoch, introduced the evil of bigamy; and the effects of his example increased to such a degree, that, before the flood, there existed amongst his posterity an indiscriminate community of wives, as well as a Masonry which was at length wholly given up by this race,

I return to the line of Seth, amongst whom it was yet cultivated, and its precepts obeyed.

Seth, the son of Adam, was educated by his father in the strictest principles of piety and devotion; and when he arrived at years of maturity was admitted to a participation in the mysteries of Masonry, to which study he applied himself with most diligent assiduity. The progress he made in this science is fully demonstrated by the purity of his life. Associating with himself the most virtuous men of his age, they formed lodges, and discussed the great principles of Masonry with FREEDOM, FERVENCY, AND ZEAL. These Masons, in a few centuries, made such progress in the science, that they received from their contemporaries the appellation of Sons of Light, or Sons of God. Their system of Masonry was purely theological: its illustrations explained the nature and attributes of God, the creation of the world, and the unhappy fall of man. It pointed out the difference between moral good and evil, and compared the happiness of Paradise with the pain, disease, and misery of this wretched world; that the mind might be incited to avoid a much greater punishment, and aspire to the enjoyment of a much higher degree of happiness in a future state. It inculcated the precepts of religion, and the necessity of divine worship; the sanctification of the seventh day, with other particulars which every Mason is acquainted with, who is master of our inimitable Fellow Craft's Lecture.

From general illustrations of God's attributes, these indefatigable Masons proceeded to the study and investigation of God's created works. Of these, the celestial orbs appeared the most prominent and splendid, and were therefore, contemplated with an eagerness of research which produced the most important results. The rudiments of Astronomy were not only formed in these early ages, but the science was carried to some degree of perfection; and certainly inspired a sublime idea of that glorious Being, who could create and govern so vast and complicated a machine.

The Jewish Rabbis, in describing the holiness of this race while engaged in these pursuits, present to the view a true and beautiful picture of the results of Masonry, when practised in its native purity. Separated, by the divine economy, from the rebellious race of Cain, they preserved the primitive sanctity of their progenitors until about the year of the world 500. Their occupations were purely spiritual, for they lived almost solely on the spontaneous productions of Nature. The laws and motions of the celestial bodies constituted their chief study, and their usual a-

musement consisted in singing of psalms to God. Endued with that benign principle which we term Charity, the passions of envy, hatred, and revenge found no place amongst them; injustice and deceit were banished from their society; sincerity and plain dealing were their distinguishing characteristics; and they lived, daily ripening for that state which is enlightened by the presence of God for evermore. To the purity of these Sons of God, our most excellent patron, St. John the Evangelist, compared that of the Christian converts. He addresses them by the same appellation, and contrasts their conduct with that of the wicked, whom he compares with the unrighteous race of Cain.

Seth continued to preside over these sacred assemblies until the time of Enoch; and finding that the spirit of God was in that highly favored individual, and that he excelled his brethren in wisdom and knowledge, he installed him Grand Superintendent in his stead; happy to leave the science under the direction of so excellent a protector.

As a man loses not his reason, sensibility, or activity of intellect by the loss of a limb, so Masonry, though, amidst the increasing atheism of the world it suffered the loss of many noble members was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was, nevertheless, preserved by that small race of men who adhered to the genuine worship of God. Hence, though one of its general grand divisions sunk with the knowledge of God, the other suffered no material deterioration; because, when the former was finally restored by Jesus Christ, the latter, having received accessions of strength in almost every age, was in the maturity of its vigour and excellence.[12]

Dr. Oliver has written extensively in defense of what he calls "Spurious Freemasonry," the institution perpetuated by Cain after his curse. Mackey summarizes this theory thus:

> . . . There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Seth-

[12] George Oliver, *The Antiquities of Freemasonry*, pp. 30-35.

ites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted with their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-deluvian world. Hence, immediately after the deluge, Primitive Freemasonry was the only system extant.

But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed for his wickedness, had long been familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the deluge, he propagated the worst system of both systems among his immediate descendants. Two sects, or parties, so to speak, now arose in the world—one which preserved the great truths of religion, and consequently of Masonry, which had been handed down from Adam, Enoch and Noah—and another which deviated more and more from this pure original source.

It is not to Dr. Oliver nor to any modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Masonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the degree of Noachites, a degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the degree. Two races of Masons are there distinctly named, the Noachites and the Hiramites; the former were the conservators of the Primitive Masonry, as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself with the true sect at the building of King Solomon's Temple.

In all the old Masonic manuscript Constitutions that are extant, Noah and the flood play an important part in the "Legend of the Craft." Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry . . .

To the Mason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolic art . . . Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Masons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle.[13]

One writer does not hesitate to say of Satan's connection with early secret societies, "Some attempt to connect the Masonic ritual with Adam, for he was the first who wore an apron. . . .Adam being invested with it by Grand Master Satan, himself."[14]

Another quotation from Dr. Oliver is enlightening:

Thus the symbol of Cain's punishment remains to this day uncertain. Some think he had a mark on his forehead; others that he was blasted by lightning; others that he was consigned to a perpetual drunkenness, staggering and tumbling about, a butt for the mirth and derision of all beholders. Some believe that he was haunted by his brother's ghost. "Umbra fratris tui quem occidisti, persequitur te ubique," and hence it has been a uniform opinion throughout all antiquity, and is not yet extinguished, that all murderers are haunted by the ghosts of their victims.

An Arabian writer, cited by Selden, says, that the children of Seth had sworn by the blood of Abel, that they would never leave the mountainous country which they inhabited to go down into the valley where the children of Cain lived. And he further informs us, that the inducement to violate their oath was the beauty of Naamah and the music of Jubal. It appears from this record, that the Cainites spent their time in music, dancing, and other amusements, by which the children of Seth were tempted to intermarry with them. A general pollution ensued, and the Flood was provided to destroy both.

Which would tend to the deterioration of true, and the success of the spurious Freemasonry, until "the wickedness of man was

[13] A. G. Mackey, *Encyclopedia of Freemasonry*, pp. 510, 532, 723.
[14] Edmond Ronayne, *The Master's Carpet*, p. 219.

great in the earth, and every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made the man on the earth, and it grieved him at his heart . . ."

The degeneracy of mankind became so great, and their perversions of pure antediluvian Masonry so grievous, that according to our traditions, Enoch feared the genuine secrets would be lost, and swallowed up in the predicted Deluge. To prevent this he hid the Grand Secret, and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction; to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure which had been dedicated to God.

Berington says, "it is to be feared, that as there were wicked men and unbelievers before the Flood, among the descendants of Cain, if not all of them, since they are expressly distinguished in the Scripture from the sons of God; and though the Scripture does not specify idolatry amongst their crimes, as it does not several other crimes of which they might be guilty, it is certain they did not worship the true God. The three sons of Noah were grown men before they entered the ark, and Ham was a very wicked person. He was conversant, very likely, with the wicked descendants of Cain, when even the descendants of Seth had been corrupted by them before the Deluge came on. Ham might learn his wickedness from them, and might justly be reputed as the second author of idolatry before the building of Babel, as his descendants were immediately after."[15]

These quotations from Masonic historians should convince one that there is more history than plagiarism in the references to secret societies that appear in the Book of Mormon and the Book of Moses.

[15] George Oliver, *The Historical Landmarks*, I, 49.

Chapter 6

MASONIC EMBLEMS

Freemasonry employs many symbols and emblems that are also popular with the Mormons. Instead of insisting that the Mormons borrowed them from Masonry, let us see if they could not have come from the same source. The renowned Masonic historian Mackey assists us with this significant statement:

> In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the symbolic degrees were instituted and systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unaltered form . . . So that now almost all the symbolism of Freemasonry rests upon or is derived from the "House of the Lord" at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workman.
>
> Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have

really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundations of a science of morality . . . .

Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Masons, and by far the most significant, is the Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged . . .

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this temple symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism . . .

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise king of Israel, the spot from whose altars arose the burnt-offerings to a living monarch of Judah to the service of Baal; until at length it received the divine punishment through the mighty king of Babylon, and, having been despoiled of all its treasures, was burnt to the ground, so that no thing was left of all its splendor but a smouldering heap of ashes.[1]

Dr. Oliver has said of the symbolism in use at Solomon's Temple and by the Jews at that early time:

At the building of this famous temple certain men were employed to mark the materials as they came out of the hands of the

[1] Albert G. Mackey, *An Encyclopedia of Freemasonry*, pp. 798, 804.

workmen in their respective Lodges, that no false mark might be placed upon an imperfect stone, and to enable them to be put together with greater facility and precision, when conveyed from the quarries to the holy mountain of Moriah. These marks, according to our lectures, consisted of mathematical figures—squares, angles, lines, and perpendiculars, which are well known amongst us, under the denomination of the Freemason's secret alphabet or sypher . . .

If we recur to the oldest book we have, the Bible, we shall find that the Jewish system was made up chiefly of ceremonies, types, and figures, denoting intellectual things, and moral duties. This mode of teaching morality was at the early period of the world, necessary. And why? Because then, not one person in ten thousand, besides the priesthood, could read. The people were not then able to exhibit thoughts to the eye by means of writing, hence the necessity arose of teaching by signs and symbols, that when these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight, and by the operation of tools and mechanical instruments. *This is the fulcrum on which rests and turns the first, and most fascinating part of Masonic instruction.*[1]

Since most of the Masonic emblems are taken from the Bible, many of them dating back to Solomon's Temple, we should not be surprised to find some of them in the Temple ritual of the Mormons, which is a restoration of the ceremonies practiced in the temple of Jerusalem. The symbolic meaning and significance of these common emblems are about the same to the Mormons and the Masons. Let us consider the Masonic interpretations:

THE SQUARE AND COMPASS

The square is one of the most important and significant symbols of Freemasonry. As such, it is proper that its true form be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. . .

In Freemasonry it is a symbol of morality . . . As a Masonic symbol it is of very ancient date . . . The Square and Compass have

[1] George Oliver, *The Ancient Landmarks of Freemasonry*, p. 307.

been so long and so universally combined,—to teach us, as says an early ritual, "to square our actions and to keep them within due bonds," they are so seldom seen apart. . . .In Masonic symbolism the Square and Compass refer to the Mason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood and there significantly adopted as the badge or token of the fraternity.[3]

"The Bible, square, and compass," reasons Dr. Oliver, "are considered as appropriate emblems of the three Grand Masters who founded the first temple. The Bible denotes the wisdom of Solomon; the square the power of Hiram; and the compasses the exquisite skill of H. A. B."[4]

Dr. Oliver further said of this symbolism:

The square was an emblem of morality, which taught them to square their lives and actions by the unerring laws of God's word, and to regulate their conduct according to the doctrine laid down by their divine Creator, to preserve a lively faith in his holy gospel, and taught them to live in charity with all mankind. The level was an emblem of equality, and reminded them that in the eyes of God all men were equal; that he caused the sun to shine upon the poor man's cottage as well as the king's palace; with him there was no distinction, unless they so far forgot their duty as to neglect and disobey the divine commands. The plumb-rule, signifying uprightness, reminded them to use justice and equity in all their dealings on earth, so that, through the great mercy of God, and the mediation of his blessed Son, they might hope to obtain an entrance into the great Lodge above, not made with hands, eternal in the heavens.

Another writer has said of these emblems:

The square is the implement of proof. "Prove all things, hold fast that which is good," is an injunction cheerfully accepted by the Craft. The compasses—the boundary of passion. The oblong square—true to perfect angles, the form of Solomon's Temple. Oil, the emblem of joy. The olive oil of Palestine is of the heaviest and purest. It was probably one of the three conservating elements

[3] Mackey, *op. cit.*, 684.
[4] Oliver, *op. cit.*, II, 249.

of Solomon's Temple, chosen a representative of the country's best products.[5]

THE BEEHIVE

"The bee was among the Egyptians the symbol of an obedient people. . . Freemasonry has therefore adopted the beehive as a symbol of industry."[6]

Elsewhere we read that the Beehive:

> Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we come into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.[7]

Another Masonic writer explains:

> The Bible was written by Masons, though the writers were not known as such. It is, therefore, a Masonic book. The term "Mason" is a very modern name applied to our craft. Anciently they were known as Sons of Light, Sons of God, Magi, astrologers, prophets, diviners, priests; and by such men as these the various books that constitute the Bible, as we know it now, were written. The writers had no idea that their particular work would be incorporated into a single volume and become the rule and guide of the peoples of the earth. In those countries and among those people where our Bible is unknown, or not accepted, as an inspired message, Masons have some other sacred book to lay upon the altar, or some other form of obligation equally binding and impressive . . .
>
> The compass describes a perfect circle, thus (O); and a perfect circle is without beginning or end. It is therefore, a symbol of Divinity—the infinite, perfect mind, that mind which is limitless, boundless, and which includes within itself all real things—that mind which is at once all things, and yet no particular thing.

[5] Robert Morris, *The Poetry of Freemasonry*, pp. 119, 126.
[6] Mackey, *op. cit.*, 674.
[7] W. H. Cunningham, *Cross' Masonic Chart*, p. 69.

The square is another great light, for the reason that it is composed of two absolutely straight lines, the plumb and level, thus (□).

A straight line whether it be perpendicular or level or oblique, is without blemish, for it is not crooked, bent, twisted, or turned. It is, therefore, an emblem of truth—absoluteness.

The lesson Masons should draw from the beehive is that the grand arch of the heavens, reaching from horizon (the form of which resembles the old fashioned straw hive) has a spiritual queen, the spirit of the universe; and that periodically a new principle is born as the beehive ripens and brings to maturity a new queen bee with her retinue of attendants.

Two of them give a six-pointed star.

During the building of King Solomon's Temple it is said that there were three Grand Masters, and the triangle to a Mason might be the symbol of these three noted personages. It is simply one of the characters of a sign language.[8]

A society whose motto is "Travel and Travail, walk and work," writes Morris, "sees practical suggestions to duty in the Beehive."

THE ALL-SEEING EYE

"The All-Seeing Eye," declares Mackey, "is an important symbol of the Supreme Being, borrowed by the Freemasons from the nations of antiquity. It is a symbol of the Omnipresent Diety."

It is freely admitted that this emblem was borrowed "from the nations of antiquity." We must not lose sight of the common source of religious truth and symbolism. Do not the Mormons have as much right to "borrow from the nations of antiquity," as the Masons?

This symbol has been defined as "Sovereign inspection which the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolu-

[8] M. A. Pottenger, *Three Master Masons*, p. 126.

tions, pervades the inmost recesses of the human heart and will reward us according to our merits."[9]

THE HAND

Mackey says of the hand as a symbol:

> In Freemasonry, the hand as a symbol holds a high place . . . The same symbol is found in the most ancient religions, and some of their analogies to Masonic symbolism are peculiar . . . Certainly, to a Mason, the hand is most important as the symbol of that mystical intelligence by which one Mason knows another "in the dark as well as in the light."

THE APRON

The same authority says of the apron:

> There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. . . .
>
> On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.
>
> Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, a candidate was invested with a white apron.

THE SUN, MOON, AND STARS

Concerning these emblems we read:

> Moon-worship was as widely disseminated as sun-worship. Masons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over the night; as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power from him, who, as the

[9] Cunningham, *op. cit.*, p. 69.

> third and the greatest light, the master of heaven and earth, controls them both.[10]
>
> It may be asked, why wear we the figures of the sun and moon? Why is the emblem of Prudence fixed in the centre of our Lodges? Why are we decorated with an apron of snowy whiteness and various jewels? The sun is an emblem of all the great attributes of the divinity; and, together with the moon, raises our thoughts to the Fountain of Truth; and though, in the language of the Psalmist, they have neither speech nor language, their voices are heard among them; their sound is gone out into all lands, and their words unto the ends of the world.[11]

Likewise, the sun, moon, and stars have special symbolical significance to the Mormons. Paul made use of these objects to illustrate his belief that after the resurrection there would be several degrees of glory to which people would be assigned according to their merits. He reasoned that, "there is one glory of the sun, and another glory of the moon, and another glory of the stars."[12]

Joseph Smith received a long revelation on this identical subject, explaining in detail the nature of each kingdom of glory which is represented by the sun, moon, and stars. These popular symbols are even displayed in the stones of the Salt Lake Temple, appearing in conspicuous places on the outside of the building.

Many people fail to catch the significant symbolism of the heavenly planets any more than the historian Henry Brown did after visiting the Nauvoo Temple and later writing a chapter about it in his *History of Illinois.* After describing the sun, moon, and stars that were carved in the stones, it was his sarcastic conclusion that the Church was built upon moonshine.

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[10] Mackey *op. cit.*, p. 507.
[11] Oliver, *op. cit.*, p. 65.
[12] I Cor. 15:41.

MORMON SYMBOLISM

All Mormon symbols and expressions, said also to be used by the Masons, are biblical. Since the Bible is the heritage of all mankind, we should not be surprised to find some of its rituals and expressions among all people who accept it as a sacred book. In addition to the explanations presented in the foregoing pages, we offer this suggestion regarding certain characteristic Mormon emblems:

The Beehive is far more significant and symbolical to the Mormons than it is to the Masons. We accept without reservation the following from the pen of Mackey:

> Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the ritual, which says that a Master Mason "works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed brother, his widow and orphans": and in the Old Charges, which tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays." There seems however, to be a more recondite meaning connected with this symbol.

To the Mormons there is a religious significance attached to this emblem which endears it to the hearts of all members. The Book of Mormon tells of a colony leaving the tower of Babel and coming in ships to America, about 2200 B. C. These pioneers brought with them all kinds of plants, seeds, and species of animal life. "And they did also carry with them deseret," we read, "which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees."

The Mormons not only adopted the beehive as a suitable symbol of pioneer thrift, unity, and perseverance, but they also adopted the name "Deseret" which is a Jaredite word, having been transliterated instead of translated by

Joseph Smith. The Mormons petitioned Congress to admit them as a state in the Union, under the name Deseret, which was refused, but the great seal of the State of Utah still includes the beehive.

Though this emblem has significance to the Masons, it is thrice symbolical to the Mormons.

HOLINESS TO THE LORD

The expression "Holiness to the Lord" is as biblical as any of the symbols discussed above. Edersheim says that, "The Priesthood, as the representative . . . of the blood and mediators of the people, were also to show forth the 'holiness' of Israel. Everyone knows how this was symbolized by the gold-plate which the high-priest wore on his forehead, and which bore the words, 'Holiness unto Jehovah.' "[13]

The altar, pillars, veils, and many of the tools, symbols, and rituals of Masonry are biblical and closely associated with Solomon's Temple. It should not be considered incredible that the temple-building Mormons should also use many of these Jewish and biblical features. The Mishna declares that the beehive was an ancient Jewish design.[14]

Edersheim's description of the clothing worn by the high-priest will be interesting to Mormons and Masons alike:

> The high-priests "by investiture" had not any more the real Urim and Thummim (their meaning even being unknown), though a breast-plate, with twelve stones, was made and worn, in order to complete the eight sacred vestments. This was just double the number of those worn by an ordinary priest, viz., the linen breeches, the coat, the girdle, and the bonnet. To these the high priest added four other distinctive articles of dress, called "golden vestments," because, unlike the robes of the ordinary priests, gold, the symbol of splendour, appeared in them. They were the Meil, or robe of the ephod, wholly of "woven work," of

[13] Edersheim, *The Temple*, p. 71.
[14] Herbert Danby, *The Mishna*, p. 789.

dark blue colour, descending to the knees, and adorned at the hem by alternate blossoms of the pomegranate in blue, purple, and scarlet, and golden bells, the latter, according to tradition, seventy-two in number; the Ephod with the breast-plate, the former of the four colours of the sanctuary (white, blue, purple, and scarlet), and inwrought with threads of gold; the Mitre; and, lastly the Ziz, or golden frontlet. If either a priest or the high-priest officiated without wearing the full number of his vestments, his service would be invalid, as also if anything, however trifling (such, for instance, as a plaster), had intervened between the body and the dress of the priest. The material of which the four vestments of the ordinary priest were made was "linen" or, more accurately, "byssus," the white shining cottonstuff of Egypt . . .

Accordingly, when in Revelation 1:12, the Saviour is seen "in the midst of the candlesticks," "girt about the paps with a golden girdle," we are to understand by it that our heavenly High-Priest is there in actual ministry for us. Similarly the girdle is described as "about the paps," or (as in Rev. XV. 6) about the "breasts," as both the girdle of the ordinary priest and that on the ephod which the high-priest wore were girded there, and not around the loins. Lastly, the expression "golden girdle" may bear reference to the circumstance that the dress peculiar of the high-priest was called his "golden vestments," in contradistinction to the "linen vestments," which he wore on the Day of Atonement.

Of the four distinctive articles in the high-priest's dress the breastplate, alike from its square form and the twelve jewels on it, bearing the names of the tribes, suggests "the city four-square," whose "foundations" are twelve precious stones. The "mitre" of the high-priest differed from the head-gear of the ordinary priest, which was shaped like the inverted calyx of a flower, in size and probably also somewhat in shape. According to the Rabbis, it was eight yards high (!!). Fastened to it by two (according to the Rabbis, by three) ribbons of "blue lace" was the symbol of royalty—the "golden plate" (or Ziz), on which, "Holiness unto Jehovah" was graven.[15]

When the Mormons employed any or all of the common symbols, they were borrowing from the Bible, not from Masonry. They used those emblems and expressions with the same solemnity and sanctity which characterized their

[15] Edersheim, *op. cit.*, pp. 71, 73.

use in Old Testament times. The following quotations verify this assertion:

In a meeting in the Nauvoo Temple a short time before the Mormon exodus from Illinois, President Brigham Young called attention to the need of devotion and unity among his people. Said he:

> I will do my utmost to break down everything that divides. I will not have disunion and contention, and I mean that there shall not be a fiddle in the Church but what has "Holiness to the Lord" upon it, nor a flute, nor a trumpet, nor any other instrument of music.[16]

As early as January, 1836, this popular expression appeared in the literature of the Church. In the *Messenger and Advocate* of that date the hope was expressed that "we will build a city of righteousness, where even the bells on the horses shall bear the inscription 'Holiness to the Lord'!"

In a letter to John M. Bernhisel in Washington, D. C., President Young wrote:

> We expect to send by the Elders who go down to the States a block of the Sanpete stone to the Washington Monument, engraved "holiness to the Lord," with a Beehive, Horn of Plenty, and the word "Deseret" in letters across the base. The stone will be three feet long, two broad, and eight inches thick.[17]

If Brigham Young felt guilty of borrowing all the symbols and rituals from the Masons, he surely would have hesitated to make such a public display of the plagiarism. These symbols are simply common property to most of mankind and especially to Christians and Jews.

THE "JEWISH EMBLEM" ON TEMPLE BLOCK

Many tourists in Salt Lake City wonder why the Star of David, the interlocked triangles, commonly regarded as the

[16] *Woman's Exponent*, XII, 57.
[17] *Journal History*, August 28, 1852.

"Jewish Emblem," is to be seen above the door of the Assembly Hall on Temple Block. It must be remembered that the Mormons are Israelites, being descendants of Abraham through the lineage of Joseph who was sold into Egypt. They are Ephraimites, but not Jews.

The ancient Israelites had many symbols and customs which have been perpetuated by the Jews. As members of the great nation of Israel, the Mormons have a legal right to use the special insignia and emblems which that ancient nation developed.

Some Jewish historians have suggested that the Urim and Thummim consisted of two crystals, each in the form of an equilateral triangle. The interlocked triangles are thought to be a representation of that sacred instrument which ancient seers and prophets had access to.

It is said that the six points in this star represent the six days of the week during which the Lord has commanded that all work be done. The circle about the star represents the sacred Sabbath of the Lord during which all people should rest from their labors and pay their devotions to God. The six-pointed star is known in Masonry as the Seal of Solomon or the Shield of David.

Such a symbolic design would certainly not be out of place in a Mormon edifice dedicated to the worship of God. Joseph Smith was not a Jew, yet he was pleased to display above the door in his historic Mansion House in Nauvoo, Illinois, a small gilt-covered six-pointed star.

From Dr. Oliver's prolific writings we learn of this six-pointed star:

> This emblem has been found in the cave of Elephants, on the great image of the Deity; at Ghuznee, in the wall of the temple; in Normandy and Brittany on medallions; on the breasts of Knights Templars, as they lie in their recumbent effigies in their priories; in Christian cathedrals; on the gates of Somnauth; and in in-

numerable other monuments of bygone ages. Mr. Drummond Hay, in an account of an exploration of Western Barbary, speaking of the ornaments of rooms in the interior of a Moor's harem, says—"A brass frame, in the shape of two intersecting squares, served as a chandelier in the centre of the ceiling of each room. These brazen frames are sometimes composed of *two intersecting equilateral triangles;* and this latter appears to be the correct form of a symbol which is held sacred by several races in the East, under the name of SOLOMON'S SEAL." Further on, speaking of a Jewish synagogue, he adds—"In front of a recess, wherein the sacred rolls were deposited, was suspended a lamp, in the shape of a gigantic glass tumbler, held within a brazen frame, formed to represent *the seal of Solomon,"* viz., a double triangle.

With this reference, the emblem was inserted in almost all permanent Christian works, and particularly in the painted windows of our cathedrals and collegiate churches. "These windows," says M. Portal, "like the paintings of Egypt, have frequently a double signification, the apparent and the hidden; the one is for the uninitiated, the other applies itself to the mystic creeds." The Apex of the triangle pointing upwards denotes the divinity, and that pointing downwards the humanity of Christ. It occurs also in a large painted window in Lichfield cathedral; in one of the old churches at Chester; and several other buildings. Bro. Willoughby, of Birkenhead, in a letter to the author observes—"It is my opinion that the true ecclesiastical style of arch was that which contains equilateral triangles; I mean the form of arch adopted by our ancient Brethren, and intended by them to conceal the doctrine of the Trinity, and being understood only among themselves, was probably one of their secrets."[18]

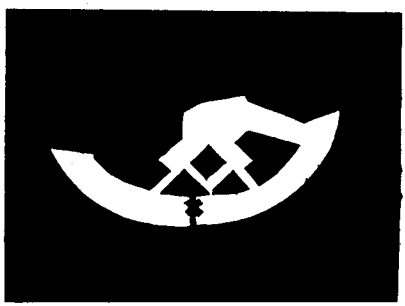
THE "MASONIC EMBLEMS" NOT RESTRICTED TO MASONRY

It is decidedly unfair to accuse the Mormons of borrowing from Masonry when their "secrets" and symbols are so well known by many nationalities and societies. The All-Seeing Eye, the Orsa Major, the Alpha and Omega, the phases of the moon, the sun and stars, Holiness to the Lord, are all biblical and have biblical application and meaning. The All-Seeing Eye is also used in Oddfellowship. The Order of United American Workmen, the Sons of Liberty, the Red

[18] Oliver, *op. cit.*, II, 250.

Men, and the Ancient Order of United Workmen, all use the square and compass as a symbol.

The accompanying illustration shows the ceremonial brooches used by chieftains of the Seneca Indians, many years ago. It is said that the two round objects beneath the square on figure "a" represent the sun and the moon. These symbols were so well known by the Indians and their ancestors that we are obliged to admit that they had been known by the ancient inhabitants in America for centuries before the time of Columbus.



Square, Compass and Protractor Engraved Upon a Sea Shell

The small illustration on this page represents the square, compass, and protractor carved from a sea shell. It is to be seen in the Casa Grande Museum near Mesa, Arizona. Some Masons have expressed the belief that it was doubtless made by members of the craft in China and brought to this country.

Mr. Frank Pinkley, superintendent of the Casa Grande Museum, in a letter to the author, said of this object:

> It was found in trenching a trash mound of one of the oldest compounds yet identified. This bit of shell was found in undisturbed soil four feet below the surface of the ground, and is a surprisingly accurate representation of the Square and Compass.
>
> Within the last year we have been able to put a check date on the period of its manufacture as about 1,800 years ago. There is no question in my mind but that it was made by the ancient people from a sea shell which they had carried in from the Gulf of California, but as to why they made it, I am as much in the dark as you or anyone else.
>
> So many different opinions arise out of a discussion of the origin of this so-called Square and Compass that I hesitate to say much about it. It would seem that until someone can logically

explain how it might have easily been introduced from some other land, it should be considered as a strange coincidence. There seems little doubt but what it dates back to the time of the early Hohokam occupation of this region for it was found deep in the layers of a trash mound and these layers from all appearances were not disturbed after the queer piece was buried.

A recent edition of the Bulletin of the said Monument adds the statement that "the indications are that it was made by the ancient inhabitants about 1,800 years ago."

The Book of Mormon teaches that Jesus visited the Nephites in America after His resurrection and spent several days instructing them in the plan of salvation. As a result of His visit, the Nephites were so devoted to the cause of Christianity that they lived for a few generations as one great, united family, keeping the commandments of the Lord in all things. Eighteen hundred years would take us to the time when their spiritual activity should have been at its height.

THE DISCOVERY OF THE HIGH PRIEST'S VESTMENTS

In this connection we should call attention to another striking discovery involving the Indians. It is universally known that Mormon temple clothing contain certain marks of the priesthood, including the square and compass. The discovery of such a costume in an Indian grave is of tremendous importance.

A few years ago Bishop E. P. Pectol, of Torrey, Wayne County, Utah, was excavating in the sand-covered ruins of an ancient Indian village and found several articles of clothing made from buckskin. Mr. Frank Beckwith, a non-Mormon, was among the first to call attention, through the public press, to this remarkable discovery. He did not scruple to label these ancient articles of wearing apparel "The High Priest's Vestment."

Soon after its discovery Bishop Pectol wrote this description to the author:

> Yes, we found a set of skins undoubtedly intended for a burial suit from the condition under which they were found. A child had died and was buried in a small cave. Ten feet from the child a larger grave had been started and this roll of tanned skins placed in one end. The soil was then replaced. This tells the story that the one who buried the baby was to be buried later by its side and clothed in these skins.
>
> Only one edge of what we call the robe was evened off by the knife. By the mark we call the left breast mark is a patch of splendid workmanship, indicating that this mark was wanted or it also would have been patched over. Placing this mark at the breast and letting the skin fall as it naturally would, a mark appears in the proper place for the navel mark and very similar. Fold the skin about you and another mark like that of the knee comes to the proper place. Now from the left breast, passing the skin under the arm and then over the right shoulder, a perfect right breast mark appears at the right place. Four belts of equal length that would fasten this robe to the body were in the bundle. We liken these to the girdle. A skin tanned with the hair on we call the apron, and another smaller one we call the cap. The marks are in the robe. Whether this is a coincidence or not, you can use your own judgment as well as I. If this is truly intended for the purpose it suggests, then the shields I have represent the remainder of the Temple ordinances.

These skins have been examined by hundreds of people, being exhibited for some time in Salt Lake City. Their genuineness and antiquity cannot be denied. The marks are as distinct and visible as emblems on a Mason's badge or watch fob; yet those skins were certainly marked before 1842, when the Mormons were admitted to Masonry.

The historian Dellenbaugh has said of the protective clothing worn by the Indians:

> Another kind of defensive armor, though its qualities were purely imaginative, is the so-called "ghost skirt," made of cloth

See illustrations facing page 85 showing brooches used by the Seneca Indians.

or skin, and resembling the ordinary warskirt of the Dakota. This skirt came into notice during the "Ghost Dance" excitement that began about 1890 and lasted six or eight years. It was worn by all men, women, and children who accepted the "Ghost" doctrine, either as an outside or under garment, and it was implicitly believed that no bullet or other weapon could penetrate its sacred material.

The Utah Mormons wear an undergarment supposed to have such resistance. The idea may have come from them.[19]

Some mirth-provoking theories have been proposed in explanation of certain phenomena relating to this subject, yet none of them seem more unwarranted than the popular theory that the Mormons must have taken their symbols and ceremonies from Masonry.

In 1886 Le Plongeon published a book titled *Sacred Mysteries Among the Mayas and Quiches.* In the preface of this popular book we read:

In this small book I present only such facts as can be proved by the works of well known writers, ancient and modern, and by the inscriptions carved on stone by the Maya learned men and historians. I will endeavor to show you that the ancient sacred mysteries, the origin of Masonry consequently, date back from a period more remote than the most sanguine students of history ever imagined.

He describes a sanctuary of the Mayas in these words:

A few centimeters above the entrance to the Sanctuary is a cornice that surrounds the whole edifice. On it are sculptured these symbols many times repeated. (Symbols which Masons are very familiar with.) On the under part of this cornice are small rings cut in the stone, from which curtains are suspended, to hide the Holy of Holies from profane gaze. . . .

There are not only inscriptions in the Mayan language written in characters identical with and having the same meaning and value as those carved on the temples of Egypt, but among them are symbols known to have belonged to the ancient sacred myster-

[19] F. S. Dellenbaugh, *The North Americans of Yesterday*, p. 262.

ies of the Egyptians, and to modern Freemasonry. In August, 1880, among the debris at the foot of the mound just described, I found pieces of what had once been the statue of a priest. That part of the statue from the waist to the knee, particularly attracted my attention. Over his dress the personage wore an apron with an extended hand, as shown in the adjoining illustration. A symbol that will easily be recognized by members of the Masonic fraternity.

Are we not right then if we surmise that the monuments of the Mayas existed 11,500 years ago, and that mysteries similar to those of Egypt were celebrated in them? To support that belief we have the symbols already mentioned as existing in the chambers, the construction of the chambers themselves, the sculptures carved on the cornices that surround the sanctuary, representing cross bones and skeletons, tokens that many of the Masons again cannot fail to recognize . . .

That sacred mysteries were celebrated from times immemorial in the temples of Mayax, Xibalba, Palenque, Copan, and other places of Central America, there can be no doubt, since besides the symbols sculptured on the walls of the temples and palaces, in two distinct instances we see the rites and trials and of initiation were imported into Peru by the ancestors of Manco initiation described in the Popol Vuh.

Concerning the universality of the "Masonic emblems" Le Plongeon writes:

Now if we merely consider the tokens of recognition, the pass words and secret words, the decorations of the lodges, according to the degrees into which modern Masonry is divided, tokens, pass words and decorations nearly all taken from the Bible and symbolical events, real or imaginary, some of which are said to have taken place in comparatively modern times, after the decline and final discontinuance of the ancient mysteries in consequence of the spread of Christianity; others have occurred in the early days of the Christian era; others at the time of the building of Solomon's Temple, all of which had certainly nothing to do with the religious mysteries of Egypt, Chaldea, Greece, etc., that were instituted ages before the pretended occurrence of those events, then we may positively affirm that it is not derived from these. But if, on the other hand, we observe, and it is difficult to overlook it, that these symbols are precisely the same that we find in the temples of Egypt, Chaldea, India and Central America, whatever may have been

the esoteric meaning given to them by the initiated in those countries, we are bound to admit that a link exists between the ancient mysteries and Free Masonry. . . .

The connection of modern Masonry with the ancient religious mysteries of Egypt, consequently with those of Greece and Samothracia is easily traced; and the resemblance of the symbolical marks and ceremonial Masonic lodges with those of the mysteries naturally accounted for. Thus it is that many Masonic authors may have been led to trace the origin of the craft to followers of Pythagoras; and others to the Essenes and first Christians.

We find the same symbols that are seen even today in the temples of Egypt as in the Masonic lodges. I will endeavor to show you that the ancient sacred mysteries, the origin of Free Masonry consequently, date back from a period far more remote than the most sanguine students of its history even imagined. I will try to trace their origin, step by step, to this continent which we inhabit—to America—from where Maya colonists transported their ancient religious rites and ceremonies, not only to the banks of the Nile, but to those of the Euphrates, and the shore of the Indian Ocean, not less than 11,500 years ago. . . .

Clement of Alexandria tells us: "The Egyptians neither entrusted their mysteries to every one nor degraded the secrets of divine matters by disclosing them to the profane." Again he said of the ancient mysteries: "It is not, therefore, to be wondered at, if it extended to the Roman provinces of Gaul, Britain, and if some of its rites have found their way into Free Masonry, and are practiced to the present day; thus again relating it with the very ancient sacred mysteries."

I have endeavored in a cursory manner to show that the ancient sacred mysteries were established for the same purpose in every civilized nation of antiquity, that is for the cultivation of science; the acquirement of knowledge; the bettering of man's physical and moral nature; the development of his intellectual and mental faculties; the understanding and study of the laws that govern the material and spiritual world, thus bringing him into closer contact with Deity. . . .

The similarity of the rites practised in the initiations, the identity of symbols, proves that those rites and symbols had been communicated from one to another, just as in modern Free Masonry, the initiations are the same in the lodges, the world over.

Ancient sacred mysteries have been celebrated in the temples of Egypt, Chaldea, and India from ages so remote that it is no longer known by whom or where they were first instituted . . .

While not a few, and I among them, earnestly believe that Masonry existed before Adam was created.

The ornaments that cover the walls of ancient temples of Central America are remarkable in more than one sense. They are not only inscriptions in the Maya language, written in characters identical with and having the same meaning and value as those carved on the temples of Egypt; but among them are symbols known to have belonged to the ancient sacred mysteries of the Egyptians, and to modern Free Masonry.

Scarcely a ruined city has been excavated in the new world without revealing the symbols of Masonry. One writer declared that Joseph Smith "out-Masoned" Solomon, but there is ample evidence to show that the American Indians knew many of the secrets and symbols that are said to be Masonic.

If our humble explanation is not to be accepted, we eagerly await the solution of this mystery.

Chapter 7

THE BOOK OF ABRAHAM

The Temple ceremony of the Latter-day Saints was not all revealed at one time. The complete ritual was a gradual unfoldment over a period of several years.

Though the full Temple ritual was never given in the Temple at Kirtland, Ohio, that sacred building was definitely connected with the institution which was later established in Nauvoo.

On April 3, 1836, the prophet Elijah appeared in the Kirtland Temple and gave the keys of the sealing power of the priesthood to Joseph Smith. On this same occasion, "Elias appeared, and committed the dispensation of the Gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed."

Undoubtedly Elias had held the keys of the priesthood and had stood at the head of the dispensation of the Gospel in the days of Abraham. It is not unlikely that Elias knew much about the sacred ceremonies which were to be instituted in the Temple of Solomon, and that he imparted much of that information to Abraham.

The beginning of the revelation, to Joseph Smith, of the endowment ceremony, however, was before the Kirtland Temple was finished. The first information of this

nature came to him when he began to translate an ancient Egyptian manuscript which came into his hands in 1835.

It is evident that Joseph Smith began to translate this ancient Egyptian document soon after it came into his possession. In fact, the following testimonial of Mr. Chandler, the person from whom it was purchased, shows that he commenced the translation immediately:

> Kirtland, July 6, 1835
>
> This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jun., to correspond in the most minute matters.
>
> Michael H. Chandler,
> Traveling with, and proprietor of, Egyptian mummies.[1]

Though the Book of Abraham was not published until 1842, the illustrations and explanations dealing with the key words of the Priesthood and Temple work having appeared in print the very day that Joseph Smith became a Mason, it is a fact that the translation was made years before.

Joseph Smith was never very anxious to rush any of his revelations into print. He took his time in telling the world of many of his most miraculous announcements. His remarkable prophecy about the Civil War was revealed on Christmas day, 1832, but was not printed until 1851. It was first published in England, as if the Church leaders had no desire to publicize their Prophet's utterances in his own land where the predicted war was to take place.

The historic revelation concerning the building of the Nauvoo Temple, the purpose and significance of the endowment, and other related subjects was revealed January

[1] *History of the Church*, II, 235.

19, 1841, yet did not appear in print until after the death of Joseph Smith. At the April conference following its reception, it was voted upon by the congregation, but not printed until the next edition of the Doctrine and Covenants came from the press.

The fact that the Book of Abraham was not published as soon as it was translated is certainly no evidence that the knowledge contained therein was not known to Joseph Smith long before its publication. From his diary we learn that much time was spent in the translation of this document soon after it was available, though its publication was delayed for several years. A few weeks before he was admitted to Masonry, he made the significant statement that "The Lord makes manifest to me many things, which it is not wisdom for me to make public, until others can witness the proof of them."

The following journal entries afford conclusive proof that he translated extensively from this document within a year after it came into his possession:

> The remainder of this month, July, 1835, I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients.
>
> October 1, 1835. This afternoon I labored on the Egyptian alphabet, in company with Brothers Oliver Cowdery and W. W. Phelps, and during the research, the principles of astronomy as understood by Father Abraham and the ancients unfolded to our understanding, the particulars of which will appear hereafter.
>
> November 4. Joseph the Prophet was at home in the morning. He attended school during school hours, the brethren made rapid progress in their studies. In the evening the Prophet lectured on grammar at home.
>
> November 17. Exhibited the alphabet of the ancient records, to Mr. Holmes, and some others. Went with him to Frederick G. Williams', to see the mummies.
>
> November 19. Went, in company with Dr. Williams and my scribe, to see how the workmen prospered in finishing the House

of the Lord. I returned home and spent the day in translating the Egyptian records.

November 20. Joseph the Prophet journalizes as follows:

At home in the morning. Weather warm and rainy. We spent the day in translating, and made rapid progress.

In the evening, President Cowdery returned from New York, bringing with him a quantity of Hebrew books, for the benefit of the school. He presented me with a Hebrew Bible, Lexicon, and Grammar, also a Greek Lexicon, and Webster's English Dictionary.

November 21. Joseph the Prophet continues his journal as follows:

Spent the day at home, in examining my books, and studying the Hebrew alphabet.

November 24. In the afternoon we translated some of the Egyptian records.

November 26. Spent the day in translating Egyptian characters from the papyrus, though severely afflicted with a cold.

December 16. Elders William E. M'Lellin, Brigham Young, and Jared Carter, called and paid me a visit with which I was much gratified. I exhibited and explained the Egyptian records to them, and explained many things concerning the dealings of God with the ancients, and the formation of the planetary system.

During the following year he devoted much of his spare time to the task of translating from the papyrus record, as numerous entries such as the following reveal:

January 30, 1836. Attended school as usual, and waited upon several visitors, and showed them the record of Abraham. Mr. Seixas, our Hebrew teacher, examined it with deep interest, and pronounced it to be original beyond all doubt. He is a man of excellent understanding, and has a knowledge of many languages which were spoken by the ancients, and he is an honorable man, so far as I can judge, yet.

February 3, 1836. Received many visitors, and showed them the Records of Abraham.

February 11, 1836. Spent the afternoon in reading, and in exhibiting the Egyptian records to those who called to see me, and heaven's blessings have attended me.

The translation was so nearly finished by the close of 1837 that on the second day of November it was "voted by

the Church in Kirtland to sanction the appointment of Brother Phinehas Richards and Reuben Hedlock, by the Presidency, to transact business for the church in procuring means to translate and print the records taken from the Catacombs of Egypt, then in the Temple."

It is significant that in facsimile No. 2 from the Book of Abraham there are said to be so many "Masonic touches," yet this information was known by Joseph Smith as early as 1835. As he translated from that ancient Egyptian document, he became aware of the depth of vision Abraham had possessed concerning the grand key words of the priesthood and other things connected with the Temple ceremony.

One year later, when Elias appeared in the Kirtland Temple and restored the keys of the dispensation of Abraham, the Prophet's mind was further enlightened on this important subject.

THE PUBLICATION OF THE BOOK OF ABRAHAM

The Prophet's time was so occupied with important and pressing matters that he was unable to give every detail the consideration it deserved. For this reason, the Book of Abraham was not published years before it appeared serially in the *Times and Seasons*.

On December 11, 1841, this journal entry was made by Joseph Smith:

> Since I have been engaged in laying the foundation of the Church of Jesus Christ of Latter-day Saints, I have been prevented in various ways from continuing my journal and history in a manner satisfactory to myself or in justice to the cause. Long imprisonments, vexatious and long-continued law-suits, the treachery of some of my clerks, and death of others, and the poverty of myself and brethren from continued plunder and driving, have prevented my handing down to posterity a connected memorandum of events desirable to all lovers of truth; yet I have continued to keep up a journal in the best manner my circumstances would allow, and dictate for my history from time to time, as I have had

> opportunity so that the labors and suffering of the first Elders and Saints of this last kingdom might not wholly be lost to the world.

This explains why the publication of this ancient document was delayed until 1842. Though the manuscript had likely been in the printer's office for months, the first facsimile was not printed in the *Times and Seasons* until March 1, 1842. Two weeks later the second installment was printed. This is the one in which it is said there are so many "traces of Masonry." We present on the following pages this facsimile, together with Joseph Smith's half cryptic translation or explanation of the strange hieroglyphics.

It is also striking that this was published the very day that Joseph Smith was made a Mason. Surely no one would suggest that in a few hours he could gain enough information from the Masonic fraternity to prepare all this mysterious material and get it into print that same day. The complexity of the situation is increased when we learn that it was "in the evening" that he received the first degree of Masonry. Respecting his initiation, he wrote:

> I officiated as grand chaplain at the installation of the Nauvoo Lodge of Free Masons, at the Grove near the Temple. Grand Master Jonas, of Columbus, being present, a large number of people assembled on the occasion. The day was exceedingly fine; all things were done in order, and universal satisfaction was manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge, assembled in my general business office.

In the explanation of the accompanying illustration, frequent mention is made of grand key words of the priesthood and certain "writing that cannot be revealed unto the world, but is to be had in the Holy Temple of God." This information had been made known to Joseph Smith years before his association with Masonry.

EXPLANATION OF CUT SHOWN ON OPPOSITE PAGE

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing, also, the grand Key-Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the priesthood was revealed.

Fig. 4. Answers to the Hebrew word raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Olibish, which is equal with Kolob in its revolution and in its measuring of time.

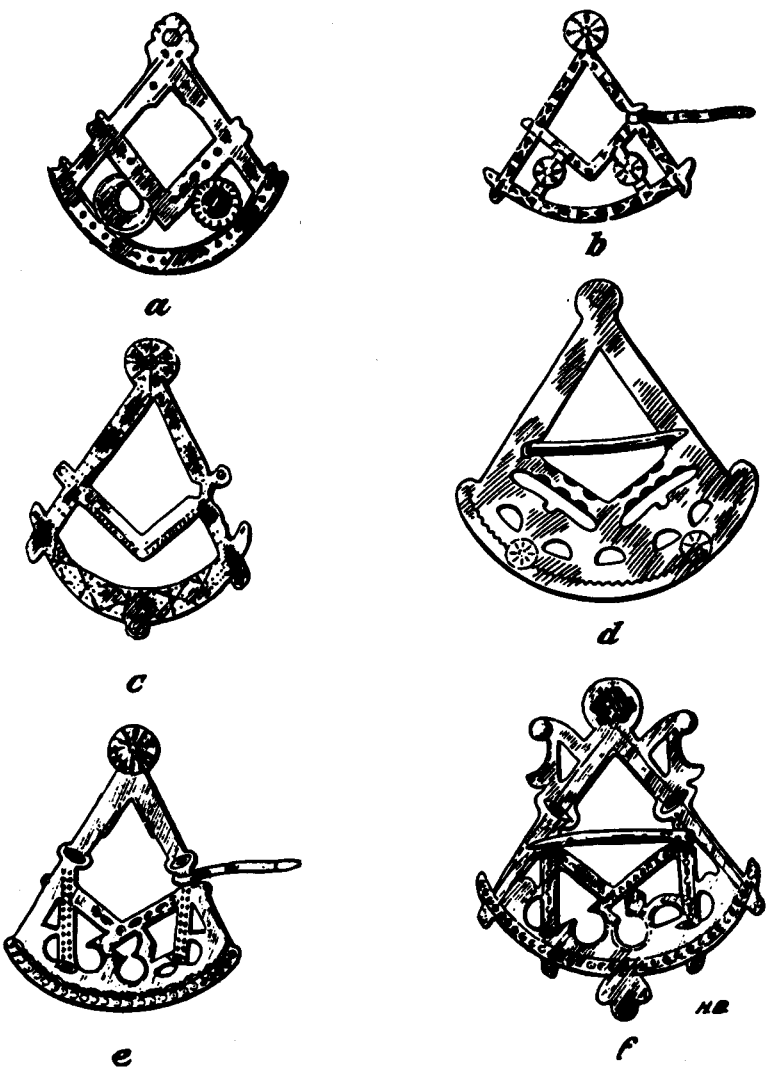
Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptian to be the Sun, and to borrow its light from Kolob through the medium of Kae-evanrash, which is the grand Key, or, in other words the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the Stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents the earth in its four quarters.

Fig. 7. Represents God sitting upon His throne revealing through the heavens, the grand Key-Words of the priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Facsimile of Egyptian plate



Forms of ceremonial and decorative brooches of silver, used by the Seneca Indians. Red Jacket wore the brooch marked a.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figs. 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

Especially in figures 7 and 8 Masons should recognize "Masonic traces and touches," which they cannot explain away by saying they were learned by Joseph Smith and rushed into print that same day.

On the night of March 15, 1842, Joseph Smith and Sidney Rigdon were initiated as Entered Apprentice Masons. The following morning, they were advanced to the second degree of a Fellow Craft Mason. In the afternoon of that day, Joseph Smith was advanced to the sublime degree of a Master Mason.

Furthermore, the journal entries made by Joseph Smith or his secretary show clearly that the "cuts" for the Book of Abraham had been prepared weeks before they were used.

On March 15, 1842, Joseph Smith assumed the task of editing the *Times and Seasons.* His direct contact with the paper at that date is likely the reason that the Book of Abraham was being published at that time.

The following notations show that Masonry did not have the slightest influence on this ancient document:

March 1, 1842. During the forenoon I was at my office, correcting the first plate or cut of the records of Father Abraham, prepared by Reuben Hedlock, for the *Times and Seasons,* and in council in my office, in the afternoon; and in the evening with the Twelve and their wives at Elder Woodruff's, at which time I explained many important principles in relation to progressive improvement in the scale of intelligent existence.

March 2, 1842. I read the proof of the *Times and Seasons,* as Editor for the first time, No. 9, Vol. 3, in which is the commencement of the Book of Abraham.

March 4. At my office exhibiting the Book of Abraham in the original to Brother Reuben Hedlock, so that he might take the size of the several plates or cuts, and prepare the blocks for the *Times and Seasons*: and also gave instruction concerning the arrangement of the writing on the large cut, illustrating the principles of Astronomy, with other general business.

March 8. Joseph the Prophet recommenced translating from the Records of Abraham for the tenth number of the *Times and Seasons* and were engaged at the office day and evening.

March 9. Examining copy for the *Times and Seasons* presented by Messrs. Taylor and Bennett, and a variety of other business in my office, in the morning; in the afternoon continued the translation of the Book of Abraham, called at Bishop Knight's and Mr. Davis, etc., with the Recorder, and continued translating and revising and reading letters in the evening. . . .

I am now very busily engaged in translating, and, therefore, cannot give as much time to public matters as I could wish, but will nevertheless do what I can, to forward your affairs.

Elder Wilford Woodruff recorded in his Journal under date of February 19, 1842:

The Lord is blessing Joseph with power to reveal the mysteries of the kingdom of God; to translate through the Urim and Thummim ancient records and hieroglyphics old as Abraham or Adam which caused our hearts to burn within us while we behold their glorious truths opened unto us. Joseph the Seer has presented us some of the Book of Abraham which was written by his own hand but hid from the knowledge of man for the last four thousand years but has now come to light through the mercy of God. Joseph has had these records in his possession for several years but has never presented them before the world in the English language until now, but he is now about to publish it to the world, or parts of it, by publishing it in the *Times and Seasons,* for Joseph the Seer is now the Editor of that paper and Elder Taylor assists him while it has fallen to my lot to take charge of the Business part of the establishment. I have had the privilege this day of assisting in setting the TIPE for printing the first piece of the Book of Abraham that is to be presented to the inhabitants of the EARTH in the LAST DAYS.

Elder Woodruff recorded that the last week of February was spent at the printing office, where "nothing remarkable transpired with us during the week excepting we prepared a plate for making a cut of the commencement of the Book of Abraham which is to be published in the 9th No. of the third volume of the *Times and Seasons* which will be interesting to many of the inhabitants of the earth."

On March 19, 1842, Elder Woodruff recorded:

> Spent the day in the printing office. We struck off about 500 No. of the 10th No. third volume of *Times and Seasons* which contained the portion of the Book of Abraham that gave his account of Kolob, Oliblish, God sitting upon his Throne. The earth, other planets and many great and glorious things as revealed to Abraham through the power of the priesthood. The truths of the Book of Abraham are truly edifying, great and glorious which are among the rich treasures that are revealed unto us, in the last days.

In the *Times and Seasons,* March 15, 1842, immediately following Chart II of the Book of Abraham is an important communication dated January 3. This indicates how valuable instructions were delayed in reaching the public. Though the "cut" for Chart III had long been prepared, it was not printed until the issue of May 16.

Though the Book of Abraham was not published until Joseph Smith became a Mason, there can be no doubt that it had been translated for years, and that Masonry did not have the slightest influence upon that valuable document. It is another witness that the sacred rituals that may resemble certain features of Masonry were well known to the ancient patriarchs even before the temple of Solomon was erected.

Chapter 8

MASONIC ACTIVITY IN NAUVOO

Several of the prominent Mormons had been members of the Masonic lodge for years before a dispensation was granted to the brethren in Nauvoo. The roster of members in the fraternity included such outstanding persons as Hyrum Smith, Heber C. Kimball, Newel K. Whitney, George Miller, John C. Bennett, Austin Cowles, Lucius N. Scovil, John Smith, Elijah Fordham, and several others.

These brethren had petitioned the Grand Master of Illinois to allow them to set up a lodge in Nauvoo. In October, 1841, Grand Master Abraham Jonas gave them permission to conduct their lodge meetings, yet they were not permitted to add additional members until the petition could be acted upon by the Grand Lodge, and a special dispensation granted.

For several months these brethren, at least twenty of them, held their lodge meetings in Nauvoo, awaiting the day when a dispensation would authorize them to add new members, and even form new lodges in the city.

It was not until March 15, 1842, that the Grand Master accepted their invitation, and set up the lodge in Nauvoo. No regular charter was given to Nauvoo at this time, or subsequently. During the months that the lodge was in

existence it was known as U.D., meaning "under dispensation."

Mr. Jonas was a shrewd politician. He sought a seat in the state legislature, and is thought by some to have had his eye on the executive mansion of the state. Though Masons in neighboring towns had requested that he ignore the petition of the Mormons, he knew the Mormons were a political force whose friendship he must court.

The Grand Master was so anxious to win the approval of the Mormons that he acted unwisely in the matter, definitely turning the Masons in neighboring towns against them. They at once accused him of making Joseph Smith a Mason "on sight." They objected seriously to his public installation at the grove, and their ire was further kindled against the Mormons when he published a long article in his home town newspaper, praising the Mormons for their industry, intelligence, and perseverance.

The Mormons were not to blame for these initial errors which turned the Masons against them from the moment the lodge was installed at Nauvoo. Though the Grand Master was at fault in this regard, the Mormons suffered the censure of the other Masons who deliberately refused to fraternize with them. Thus they entered the lodge at a great disadvantage, two strikes called on them before they started.

As their work progressed, they brought upon themselves further discredit from the fraternity because, in the absence of the close supervision and instruction from the Grand Lodge and the sympathetic and loving interest from the older lodges in neighboring towns, they were left free to conduct their labor as they chose. It was a dangerous procedure to set up a new lodge, and then immediately sever all connections with the state and municipal organizations. It is not surprising that they made a few departures from

the ancient landmarks and introduced some changes in the procedure which brought upon them the full weight of Masonic displeasure.

It should be observed that Joseph Smith and Sidney Rigdon attended three meetings of the lodge under the leadership of Grand Master Jonas, being duly initiated once at each meeting. At the third meeting, they were raised to the sublime degree, which simply means that they had received the first three degrees of Masonry, a very humble beginning in the fraternity. The Prophet was so busy with Church matters that he never took an active part in lodge work. It seems from the meager records that are extant, that Joseph Smith attended as many meetings on those two days as he did during the rest of his lifetime. Initiated in haste and hurriedly promoted through three degrees, he learned scarcely nothing about the secret practices and elaborate ritual of the Masons. In the months that followed, he left the lodge work in the hands of others, never attending more than three subsequent meetings and never receiving a higher degree than the one the Grand Master conferred upon him at the third meeting he attended.

On the third day of the protracted meeting the Grand Master was kept busy instructing the lodge, yet Joseph Smith did not attend a single meeting of the fraternity that day. It was not his plan to neglect Church business in order to promote the lodge. The morning of March 17, he attended a meeting of the high council, at which Oliver Olney was excommunicated. Later on that historic day, he organized the Relief Society. From that moment, he never took an active part in Masonry.

The Masons in neighboring cities were enraged when they learned that their Grand Master had rejected their advice and had set up a lodge in Nauvoo. Their resentment became even more extreme when they read the tribute he

had paid to the Mormons. They looked upon him as a conniving politician, eager for self-aggrandizement at their expense. They deliberately refused to fraternize with the Mormons and petitioned that the dispensation be withdrawn and the Mormons expelled from the fraternity.

Much has been said about why the Masons disliked the Mormons even at that early date. One reason, no doubt, was political, and one reason lies in their religious prejudice. They were bitterly opposed to the strange religion of the Mormons, and would never extend the hand of fellowship to members of that religion. Imbued with this spirit, they would be alert to grasp the earliest opportunity to magnify the slightest irregularities in the procedure of Masonic business.

Mr. Samuel H. Goodwin, former Grand Master of Utah, has summarized the critical situation in these words:

> From the very first the movement to establish a Masonic Lodge in Nauvoo appears to have been regarded with suspicion and distrust by Masons elsewhere in the state, more particularly by the members of Bodley Lodge No. 1, at Quincy.
>
> Neighboring lodges became unfriendly to the Lodge in Nauvoo—the members of Bodley Lodge lost no opportunity to embarrass the Grand Master; and the Lodge minutes and the proceedings of the Grand Lodge show how this situation reacted unfavorably on the Nauvoo Lodges.[1]

These prejudiced Masons reported to the Grand Lodge that the irregularities in the method of balloting in the Nauvoo Lodge were sufficient to justify the expulsion of the Mormons from the fraternity.

At this time there were only two hundred twenty-seven Masons in Illinois outside of Nauvoo. These were distributed among eleven lodges, making an average of twenty-one members in each lodge. The largest lodge was in Springfield, with a membership of forty-three.

[1] S. H. Goodwin, *Mormonism and Masonry*, p. 13.

Within five months, the Mormons initiated two hundred eighty-six members in Nauvoo, and forty-five in the Rising Sun Lodge at Montrose, Iowa.

Thus there were more Masons in Nauvoo in a few weeks than there were in all other lodges in Illinois combined. The members of the fraternity in other towns were fearful that the Mormons would soon control the Grand Lodge, so they were determined to have the Mormons expelled from the order, instead of granting a charter to them. They added to their list of grievances the complaint that the Mormons balloted for more than one applicant at a time, even initiating one person of "doubtful character upon his promise of reformation."

Warsaw and other towns were jealous of the growth of Nauvoo, and were determined that the Mormons should not control the Grand Lodge of the state. The citizens of Warsaw could see Nauvoo gradually gaining control of the political offices of Hancock County, and robbing her of her trade. The Warsaw harbor was filling up with sand bars, thus closing it to the commerce she desired. A good harbor was available at near-by Warren, where the Mormons were making many land purchases, thus increasing the anger of the citizens of Warsaw.

When the editor of the *Warsaw Signal* learned of the number of Mormons settling at Warren, he wrote, "we sincerely hope this curse will be spared us." This expressed the feeling towards the Mormons in all the Illinois towns where Masonry had a foothold. It is not surprising that the dispensation authorizing the Nauvoo lodge was suspended within a few weeks after it was granted.

MASONRY SUSPENDED IN NAUVOO

The opposition to the Nauvoo lodge became so bitter that the Grand Master was prevailed upon to put an end

to the work he had authorized in Nauvoo. This was no easy assignment, since he courted the favor of the Mormons and did not want to be humiliated by the other Masons whose wishes he had ignored when he set up the lodge in Nauvoo. The course he must pursue was dictated to him, and he was compelled to write a letter to the Nauvoo brethren insisting that all labor cease immediately until the records of the lodge could be carefully examined by the Grand Lodge.

This injunction was officially served on the lodge August 11, 1842, where it was accepted without hesitation. All activities of the lodge ceased immediately, and the records were submitted to the Grand Lodge for examination. When the records were examined, it was decided by the Grand Lodge to remove the injunction and again authorize the lodge to operate under dispensation.

By that time, Grand Master Meredith Holm had replaced Abraham Jonas, yet his letter authorizing the Nauvoo brethren to resume their labor was as courteous and considerate as the correspondence of their former friend, Mr. Jonas.

He spoke of their "errors in judgment rather than of intention," yet empowered them to resume work as a regular lodge and to continue operation until the next annual meeting of the Grand Lodge. This welcome news set the movement in motion in Nauvoo, as new members were added every week to the ledgers of the lodge.

The following October, Lucius Scovil and H. G. Sherwood were appointed delegates to the Grand Lodge, representing the Nauvoo brethren. Before going to Jacksonville, where the Grand Lodge was scheduled to convene, these delegates went to Quincy for the purpose of obtaining a recommend from that lodge that a charter be granted to the Nauvoo lodge. The Quincy brethren refused to favor

such a recommendation on the grounds that they were "not acquainted with us, and other reasons."

The two delegates proceeded to the convention with all the proper credentials, books, records, and papers from their lodge, so that they could make a complete report of their proceedings in the hope of calming the troubled spirit that was rising against them.

When they arrived at the Grand Lodge, they were requested to pay their annual dues at once. They explained that they had refused to pay their dues because they realized that the full weight of censure rested upon them. They objected to making that large payment one day and likely being expelled the next day. It was agreed that the delegates must pay a large portion of the assessment before they would be allowed to be seated in the convention. This they did, and were seated as regular members of the Grand Lodge. At once, a committee was appointed to examine their records.

After an examination of the records, it was reported that "their books and papers are fair," yet the committee insisted that the Nauvoo lodge be suspended for one year. At this point, past Grand Master Jonas arose and made a "flaming speech" in defense of the Mormons. He was proud of the fact that he had installed the lodge in Nauvoo, and repeated his tribute that they were a peace-loving people, "quiet and genteel as any people he had been among." He said if they were not Mormons, they would "stand the highest of any lodge that had come before the Grand Lodge."

The secretary also spoke in defense of the Mormons, after which the fearless Lucius Scovil was invited to defend his persecuted lodge. He had been a Mason for years and knew how the Mormons had been "kept at arm's length" by other members of the fraternity. With great courage and eloquence he called attention to the fact that there

were present in the Grand Lodge members from the Methodist, Presbyterian, and other Protestant churches, even Jews being present and given the full benefits of the fraternity, yet the Nauvoo brethren were made unwelcome simply because they were Mormons.

He called their attention to the fact that Masonry is open to all who believe in a God, yet "why not open your doors and your hearts to Mormons?" he demanded.

The delegation from Quincy were the first to be heard in reply to his remarks. They refused to recommend the Nauvoo lodge to the Grand Lodge. They called attention to another objection, never advanced before — that John C. Bennett was an expelled Mason when he went to Nauvoo, and thus should never have been taken into the Nauvoo lodge.

It was made clear during the argument that followed, that the injunction had been served in August, 1842, because of the testimony given by Bennett after he had been expelled from the Nauvoo lodge and from the Church. Lucius Scovil scathed them bitterly for accepting the statements of Bennett in preference to those of Grand Master Jonas.

The Grand Lodge appointed three men to visit Nauvoo and make a thorough investigation of the matter. Two of them later made a favorable report, while Dr. H. N. Rogers' report was unfavorable. When the Grand Lodge considered this divided report, they ordered all work in the Nauvoo lodge suspended, yet this injunction seems to have been removed later and the labor in Nauvoo allowed to continue. The records of the Grand Lodge show that on October 5, 1844, the sum of $33.33 had been received from Nauvoo.

On September 24, 1844, the Mormon brethren from the Keokuk lodge addressed a long communication to the Grand Lodge, demanding an explanation for the attitude toward

the Mormon brethren. "We have written twice to the Grand Secretary," they asserted, "and received no answer." They concluded by saying that since they had been informed from outside sources that they had been suspended, "We have ceased to meet and work as a lodge of Masons."

The Grand Lodge, in the autumn of 1844, issued a final decree in an effort to put an end to Masonry in Nauvoo, officially at least. It was resolved that all fellowship with the lodges in Nauvoo be withdrawn "and the associations of Masons working these lodges are hereby declared clandestine, and all the members hailing therefrom suspended from all the privileges of Masonry within the jurisdiction of this Grand Lodge, and that our sister Grand Lodges be requested to deny them the same privileges."

The Grand Secretary was requested to address a circular letter to all Grand Lodges, notifying them of this decision and requesting that they publish the information in their publications.

Members of the fraternity are instructed not to converse upon the secrets of Masonry with a clandestine Mason, or with one who is under the sentence of expulsion or suspension. From this time, October, 1844, the Mormons were definitely severed from the Grand Lodge, yet three months before when Joseph and Hyrum Smith were martyred, the Masons had withdrawn the hand of fellowship from the Nauvoo brethren as surely and completely as they ever did. In April, 1844, when the Masonic temple was dedicated in Nauvoo, a Mason from Bellview had been expelled from Masonry because he attended the dedicatory service in Nauvoo.

It is evident that when the first injunction was removed, the Masons in neighboring towns refused to acknowledge that removal. They continued to regard the Nauvoo brethren as clandestine or definitely severed from all connection

with the Grand Lodge. From the same reasoning, it seems that the Nauvoo brethren ignored "the removal of the removal," and continued their labor in the lodge after the second injunction was served. Though deprived a seat in the Grand Lodge and completely severed from all Masonic ties, the Nauvoo brethren seem to have struggled along for a season by themselves.

It was even reported by Masons in neighboring towns that women were admitted to the lodge in Nauvoo.[2] After Bennett's expulsion, there was no limit to the fantastic reports and rumors that were spreading abroad in order to prejudice the Grand Lodge against the Nauvoo brethren, yet it was never said that the Mormons had taken any of their ritual as a part of the Temple endowment.

The severest complaints against the Mormons were that they were advancing members too fast, taking some on a promise of reformation, and otherwise endangering the "ancient landmarks" of the fraternity. Yet after this decision was announced, the lodge at Warsaw hastily initiated and promoted three men who were under indictment for the assassination of Joseph and Hyrum Smith. Another person, long a member of the Order, was at the first opportunity promoted from steward to Worshipful Master in the Warsaw lodge. These promotions were made so that the cloak of the fraternity could be thrown about those culprits in order to protect them.

WHY THE MORMONS WERE UNPOPULAR

Many reasons have been suggested to justify the Masons in refusing to fraternize with the Mormons in Nauvoo. The basic cause of all the trouble, however, was religious prejudice. The other minor excuses would have been overlooked if they concerned any people but the Mormons.

[2] George W. Warvells, *Compendium of Freemasonry in Illinois*, I, 31.

Moreover, the Grand Master set up the lodge in Nauvoo at a very inopportune time, so far as the popularity of the Mormons was concerned. It seems that Grand Master Abraham Jonas was anxious to establish a record by installing as many lodges as he could. This was at a time when Masonry was slowly recovering from the bitter persecution it had experienced for several years. The movement was new in Illinois, and the Grand Master seemed very desirous of establishing a membership record during his administration.

In the previous fifteen years, thousands of members had deserted the ranks of Masonry throughout the United States. In New York there had been 227 lodges in 1827, while in 1835 there were but 41. About 1838, a new development set in, and the number of candidates rose in great numbers. By 1842, "the anti-Masons were out of business in the United States."[3]

Masonry was first sent into Illinois by the Grand Lodges of Kentucky and Indiana. Because of the Morgan excitement and other elements of opposition, Masonry slowly became inactive in Illinois, its lodges suspending their meetings until their charters were considered void. During the revival of the Order, between 1835 and 1840, many members of the disbanded lodges petitioned the Grand Lodge of Missouri and obtained charters. These lodges remained members of the Grand Lodge of Missouri until 1840 when, by permission, they withdrew and formed the present Grand Lodge of Illinois.[4]

Helen Mar Kimball has written of the persecution of the Masons at the time her father, Heber C. Kimball, became a Mason:

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[3] Eugene Lennhoff, *The Freemasons*, p. 176.
[4] J. W. S. Mitchell, *The History of Freemasonry and Masonic Digest*, p. 638.

> It reminds me of a time in my father's early history, previous to his hearing of "Mormonism." It was in 1823 when he received the three first degrees of Masonry in the lodge at Victor Flats, Ontario Co., New York, and in 1824, previous to receiving all of the rights up to the Royal Arch Masons, the Morgan affair broke out and the Masonic Hall in Canandaigua was burned by anti-Masons, and all their records consumed. It seems that the Masons were persecuted and the same unjust proceedings were heaped upon them by the anti-Masons that have been upon those who hold the Priesthood. "Not as many as three of us," father says, "could meet together, unless in secret, without being mobbed. I have been driven from my houses and possessions with many of my brethren belonging to that fraternity five times, by mobs led by some of their leading men. . . I have been as true as an angel from the heavens to the covenants I made in the lodge at Victor. . . . I wish that all men were Masons and would live up to their profession, then the world would be in a much better state than it is now." The Prophet Joseph after becoming a Mason said that Masonry had been taken from the Priesthood. In Nauvoo I was acquainted with the widow and daughter of Morgan who exposed Masonry. I remember once, when but a young girl, of getting a glimpse of the outside of the Morgan's book exposing Masonry, but which my father always kept locked up. Now if men should be true to Masonry and hold sacred their covenants to that or any other fraternity, why in the name of conscience should not *our* covenants to the *Great Master Mason* be held as sacred? Yes, and more binding and the greater should be our obligations.[5]

Grand Master Jonas was a clever politician who courted the Mormon vote and acted contrary to the wishes of many Masons when he set up the lodge in Nauvoo. The Grand Lodge of Illinois was barely one year old at the time, with only about one hundred members in the state. He was anxious to point with pride to the record he had made as Grand Master. He was a candidate for a seat in the state legislature, to which he was elected soon after he had installed the Nauvoo lodge.

For political reasons, the Grand Master had many enemies among the prominent people of the day, including

[5] *Woman's Exponent*, XII, 126.

members of the fraternity. This certainly reacted unfavorably upon the Mormons.

At the time the Mormons applied for membership in the Order, a campaign was under way to remove the county seat from Quincy to Columbus. Bodley lodge was located in Quincy, while Grand Master Jonas lived in Columbus. Mr. Jonas and some of his friends went to St. Louis and purchased a printing press and began to publish the *Columbus Advocate,* the very name of which indicates its purpose.

Before purchasing the printing press, however, Mr. Jonas, a brilliant lawyer, had written several articles in favor of Columbus as the county seat of Adams County. These articles had been refused by the Quincy newspapers. Strong resentment and antagonism resulted, all of which would prejudice the Masons in Quincy against the actions of their Grand Master.

"One result was," writes a Masonic historian, "apparently, that the members of Bodley lodge lost no opportunity to embarrass the Grand Master, and the lodge minutes and proceedings of Grand Lodge show how this situation reacted unfavorably on the Nauvoo lodges."[6]

The resentment of the members of Bodley lodge was increased when they learned that Grand Master Jonas, on the eve of the election and at the height of the controversy about the location of the county seat, had gone to Nauvoo, set up a lodge and, worst of all, "had raised Joseph Smith on sight to the sublime degree." When Mr. Jonas returned to Columbus, he published a long article relating his visit to Nauvoo and paying a glowing tribute to the builders of Nauvoo.

As the citizens of Quincy were piqued because of the county seat dispute, and also jealous of their thriving neighbor, Nauvoo, some of the members of Bodley lodge took

[6] S. H. Goodwin, *Mormonism and Masonry,* p. 13.

advantage of the opportunity to display their ill will by adopting the following resolution, which would greatly embarrass the Grand Master and at the same time punish their unpopular neighbors:

> Resolved, that Bodley lodge, No. 1, of Quincy, request the Grand Lodge of the State of Illinois that a committee be appointed at the next annual meeting of said lodge to make inquiry into the manner the officers of the Nauvoo lodge were installed by the Grand Master of this state, and by what authority the Grand Master initiated, passed, and raised Messrs. Smith and Rigdon to the degrees of Entered Apprentice, Fellow Craft and Master Mason at one and the same time, and that the proceedings of the committee be reported for the benefit of this lodge.

No mention is made of this resolution, however, in the proceedings of the Grand Lodge. It is not unlikely that the men who controlled that body were of the opinion that the Grand Master had authority to hold a public installation of officers as well as to grant a special dispensation for conferring the three degrees on one or more candidates at the same communication. It is significant that Harrison Dill presided at the meeting when the resolution was adopted. He was a well-informed Mason, and later became a Grand Master.

Several Masonic historians have made extensive studies of this subject. Since their works are not available to many readers, we shall quote at length from their conclusions. They were in a position to know the facts, yet it is thought-provoking how they fail to repeat the charge made by less informed writers that the Mormons copied their Temple ceremony from the Masons.

A MASONIC HISTORIAN IS HEARD

In 1910, Joseph E. Morcombe published his authoritative and exhaustive work, *History of the Grand Lodge*

of Iowa. From Volume I of this history, we reprint a few pages which give the opinions of this historian respecting this disputed question. It must be remembered that he is a Mason and was writing for the Masons. If he had prejudices, they were certainly against the Mormons, not the Masons. Though we cannot accept all his statements as the official point of view of the Church, the reader will find them interesting:

> But the sincerity of these leaders can not be questioned. Men may risk slander and persecution on chance of immediate gain, but they must be convinced of the righteousness of a cause before challenging imprisonment, injury and death. It may therefore be conceded that the Latter Day Saints of the 40's were generally actuated by pure motives, whatever may have been the eccentricities of their creeds or however indiscreet their methods. For it must be granted, that these men, leaders and followers alike, were lacking in worldly wisdom. They failed to estimate the forces opposed to them. Carried away by the initial material successes of their communities, they became arrogant and were unreasonable in their aspirations and demands. Relying upon rapidly increasing numbers, they over-rated their political importance. Had the Mormon leaders more truly gauged the real power of their church, and more accurately estimated the forces in opposition, they might by a series of adjustments and compromises have fortified their position and even increased their influence beyond all possible fear of successful assault. Inflexibility and arrogance were characteristics of these leaders. These are the indispensable concomitants of proselyting zeal, but are certain to arouse and aggravate antagonism.
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> So much for the Saints and their leaders. The elements opposed to them were neither notable for respectability nor sincerity. There were of course those who were honest in condemnation, but these were infected by an unreasoning fanaticism. The mass of the anti-Mormons, whether in Missouri or Illinois, was irresponsible and vicious. It was largely composed of those undesirables and dangerous persons which advancing settlement ever carries with the first of its rising tide. These collect in the eddies formed at state or national boundaries and whirl in disturbing confusion until stranded and left harmless by an efflux or carried away by advancing waves. It requires only a dispassionate reading

of the annals of the times to judge this class correctly. The Mormons were distinguished for industry. First in Missouri they had attacked the wilderness, and wrested from the virgin soil beauty and abundance. Their communities were self-governing and peaceful entities, in sharp contrast to the lawlessness about them. Driven from the homes they had conquered from the wild, by mob violence and continued persecution, these people were welcomed to Illinois. With new courage and hope the religionists in 1839 found location at Nauvoo for their Zion. . . (143)

They had become objects of envy to the idle and vicious. The avaricious joined in the movement of persecution, hoping to benefit by an expulsion of the Saints. Politicians were either angered by Mormon opposition to themselves or their measures, or were too fainthearted to face the mob. State officials of high and low degree either shirked the duties of the time or pandered openly to the lawless element.

Yet even at this period, and indeed up to the time of final storm and the assassination of Joseph and Hyrum Smith, it might have been possible to have averted serious trouble had the Mormon leaders been more adaptable to conditions. To the envy of the indolent and the hostility engendered by religious differences there was added a fear on the part of many that civic and political privileges granted the chief Mormon community were not compatible with the basic principles of good government. The charter granted to Nauvoo constituted that community an independent governing body within the state—in but few things amenable to a higher authority. . . The Prophet and his followers, relying unduly upon their own strength, political and of numbers, and doubtless with a reliance upon supernatural guidance, ignored the exigencies of the time and the plain path of safety. A voluntary surrender of special privileges would have disarmed many of their opponents. Taking place simply as citizens of the commonwealth, they could more readily have appealed to the better element for support. But the problem was too great for the men upon whom its solution devolved, and what might have been an important social experiment ended in disaster, involving an innocent people in ruin and staining the state with crime which has never been atoned.

There was further complication caused by the fact that many unprincipled men joined with the Mormons, or at least sheltered themselves in the community and claimed the privileges of the religionists. These, by vicious habits, brought discredit upon their protectors. Their crimes, excesses and immoralities were seized upon by the anti-Mormon element and represented as being

fostered and even encouraged by the church. It was asserted that the new religion was used as a mere cloak to vice.

The peculiar claims and observances of the Saints were denounced by those who could not understand their meaning. It is an old cry of the mob—that of immorality raised against the adherents of a new faith.

The early Christians complained that their enemies accused them falsely of promiscuous lust, impiety and intended rebellion against established authority. All these accusations are joined to the fear that an accepted religion is endangered. It is easy to enlist first the weak and well-meaning, who hope by passive opposition to stay the spread of new ideas. This failing, recruits must be had from the real mob—those without faith or principles, who will join in any cry in the hope that disturbance will bring spoils. Such were the cause of Mormon troubles, such the elements arrayed against them, and the results will be forever remembered to the discredit of the states of Missouri and Illinois. The Saints were unduly aggressive, inordinately ambitious and greedy for special privileges. Their leaders lacked tact and were stubbornly and fatally insistent on non-essentials. But all this can not excuse the antagonism aroused against a people who were industrious, peaceful and law-abiding. The leaders were such from interested motives, the mob easily led because spurred by envy and hopeful of gain.

DEPARTURE FROM THE ANCIENT LANDMARKS

Masonry is an ancient institution. Its landmarks are sacred and must be preserved. From the distant past, its leaders have attempted to keep it inviolate. The slightest change in its regulations has been regarded with suspicion.

The Mormons were careless in some respects, failing to realize the sanctity of the "ancient landmarks" and feeling free to make small innovations without consulting the Grand Lodge. Such a step, though not intended to trample underfoot the honored customs of the past, was perfectly natural for them. Their religion was a revolutionary one. They never attempted to follow the religious pattern of the world, being free to introduce many teachings and institutions that were not practiced in any other church.

This spirit of freedom and newness of growth with no

attempt to follow the theological path of the past, may have influenced them to deviate from the ancient landmarks of Masonry. Such a deviation was certainly not intended to produce serious consequences and would have been taken without much opposition if it had come from any other community than Nauvoo.

Objection has been made to the fact that a day-book used by Joseph Smith, now in possession of the Iowa Masonic Library, reveals that the "lodge funds were considered as but a department of the community resources."[7] Similar objection might be made because the "Lodge Room" in Nauvoo was used for other purposes. The Relief Society was organized two days after the lodge was installed in Nauvoo, yet in their meeting on the 24th of March, 1842, the minutes state that they met in the "Lodge Room." They continued to meet there for many months.

This room was also used as the private office of Joseph Smith. No attempt was made to restrict its use to the lodge. After the Masonic Hall was completed, it was restricted more for lodge business, though not entirely. While preparing for the exodus from Nauvoo, the Masonic Hall was used as a storehouse for grain.

Since the Mormons were so completely ignored by the Masons in neighboring towns and by the Grand Lodge also, they were likely to make many errors as they sought to put their lodge in motion. There was a spirit of freedom in all their religious activities, never for a moment feeling bound by the traditions of the past, but always free to make revolutionary changes in the matter of religious ritual and practice. This feeling may have crept into the lodge work and resulted in some changes that would be frowned upon by other Masons. The complaints about voting and initia-

[7] *The New Age*, May, 1905.

tions may have been well founded, yet those same mistakes were not uncommon in young lodges.

The Masonic constitutions and instructions make it perfectly clear that the ancient landmarks of the fraternity must be carefully safeguarded at all costs. "Let a single lodge resolve that they shall change one landmark," we read, "and that lodge is dissolved; let the whole Order resolve to do the same thing and the whole Order is dissolved."[8] On the question of voting, it is said that the ballot must be strictly secret and the voting must be unanimous. Each applicant must be voted for on a separate ballot. This was a slow and cumbersome method in comparison with the dispatch with which the voting was conducted in Church assemblies, so it is not unlikely that they violated the strict Masonic regulation concerning balloting. If other Masons had extended the hand of fellowship and manifested a spirit of fraternity, such abuses could have been prevented without the slightest friction or trouble, yet it seems that other lodges gloried in the mistakes of the Mormons so they could expel them from the fraternity.

No sooner was the lodge set up in Nauvoo than the brethren in Quincy began a determined effort to embarrass the Grand Master as well as the Mormons by insisting that the "irregularities" of the Grand Master as well as those of the Nauvoo brethren be called to the attention of the Grand Lodge. A few paragraphs from Joseph E. Morcombe's *History of the Grand Lodge of Iowa,* Volume I, are enlightening:

> At the Grand Lodge session of 1842, held at Jacksonville, Grand Master Jonas reported the granting of dispensations to brethren at Nauvoo, Illinois, and at Montrose, Lee County, Iowa Territory. The work of the latter lodge seems to have been satisfactory. The Committee on Returns and Work reported the

[8] Dr. George Oliver, *The Ancient Landmarks,* II, 219.

Rising Sun Lodge work correct, and recommended granting of a charter as No. 12, which was done, and Breth. Davis and Williams admitted as representatives of that Lodge.

But the lodge at Nauvoo though but a few months in existence was already under suspension and did not fare as well in Grand Lodge. The same committee submitted special reports as follows:

"The Committee on Returns and Work of Lodges ask leave to report that they have examined the returns of Nauvoo Lodge, under dispensation, together with the papers and correspondence referred to your committee connected therewith.

"Your Committee regret that the original records of the work of said lodge have not been set up, as required by the M. W. Master, in his order suspending the labor of said lodge. But from the report, as well as the transcript of the proceedings of the lodge exhibited, the work appears to meet the requirements of the Grand Lodge. (p. 147).

"It appears, however, from documentary and other evidence before the committee that there is some reason to fear that the intention and ancient landmarks of our institution have been departed from, to an inexcusable extent. The facts in the case, however, your committee are all of the opinion, can only be satisfactorily ascertained by a careful inspection of the original records, and thorough investigation of the whole proceedings. Such a course your committee believe is due, as well to the brethren of Nauvoo Lodge, and the Craft generally, and should our fears prove groundless as the committee still hope they will, none will be more benefited by the investigation than the lodge under consideration, but should they in any considerable degree be realized, the sooner the facts are ascertained the better.

"It appears, from the records, that the dispensation was granted October 15th, 1841, and the lodge installed and set to work on the 15th of March, 1842, by the M. W. G. Master. Up to the 11th of August, at which time their labor was suspended, the lodge initiated 286 candidates, and passed and raised nearly as many.

"In view of all the circumstances connected with this subject, the committee would respectfully recommend adoption of the following resolutions:

"1st. Resolved, That the injunction suspending the labors of Nauvoo Lodge, U. D., be continued until the next regular communication of this Grand Lodge.

"2nd. Resolved, That a special committee be appointed, whose duty it shall be to examine the original minutes of Nauvoo Lodge, and diligently enquire into any irregularities or mis-conduct alleged to have been committed by said lodge, and report the facts at the next regular communication of this Grand Lodge."

The situation as viewed by the brethren of Quincy is thus stated:

"May 2nd (1842) a letter was received and read from Nauvoo Lodge, U. D., inviting Bodley Lodge No. 1, to participate with them in celebrating the anniversary of St. John, the 24th of June. On motion it was resolved that the secretary be directed to answer the communication, declining to accept of the invitation on account of the great distance and of our present pecuniary exigence, and that the secretary also say in his letter, that Bodley Lodge regrets that anything, extraneous from pure Masonry, should be coupled with this communication; it having been, throughout all ages, the peculiar characteristic of Masonry, that she has sent forth her pure flame of living light, before the world, uncontaminated by political doings, and untinged by religious distinctions."

July 16 a special meeting of Bodley lodge was called. "The W. M. stated the object of the meeting to be, to take into consideration the charges made against Nauvoo Lodge, U. D. After remarks the following preamble and resolutions were read:

"Whereas, It has come to the knowledge of Bodley Lodge No. 1, of Quincy, from sources of information which can not be doubted, that Nauvoo Lodge has, since the granting of their dispensation, conducted in a manner un-Masonic, and highly dangerous and injurious to our beloved institution, to subvert and destroy the great, good and beneficial influences of Masonic principles; therefore—

"Resolved, that the Grand Master of the Grand Lodge of this State, be requested, and is hereby requested, to suspend the authority which has been granted the Nauvoo Lodge by the Grand Master of the Grand Lodge of this State take the subject of said charges into consideration, and dispose of the same in such a manner as they shall deem essential to the ends of justice, and the welfare and prosperity of the institution of Masonry."

This action, taken on the 16th of July, was almost immediately resultful, as the lodge was suspended on August 11, following.

But this was not all. At the same meeting Bros. Davis and Ralston were appointed a committee to furnish the Grand Master with information, as indicated in the foregoing resolutions. The

following resolution was also offered and adopted. This, like a lady's postscript, has in it the real kernel of opposition:

"Resolved, That Bodley Lodge No. 1, of Quincy, request of the Grand Lodge of the State of Illinois, that a committee be appointed at the next annual meeting of said lodge, to make inquiry into the manner the officers of the Nauvoo Lodge, U. D., were installed, and by what authority the Grand Master initiated, passed and raised Messrs. (Joseph) Smith and Sidney Rigdon to the degrees of Entered Apprentice, Fellow Craft and Master Mason, at one and the same time, and that the proceedings of the committee be reported for the benefit of this lodge." (p. 150)

This would seem rather an attack on the Grand Master than upon the Nauvoo lodge. The Illinois historian adds to the above: "All this goes to prove, first: that the lodge at Nauvoo had become involved in the same brawl as the 'saints,' and second: that the right of the Grand Master to 'make Masons at sight' (a right we doubt) was not known in Illinois in 1842."

HISTORIAN REYNOLDS TESTIFIES

The historian and prolific writer, John C. Reynolds, agrees that the objections from the lodge in Quincy were directed against Mr. Jonas as much as against the Mormons. From Mr. Reynolds' valuable book, *History of the Grand Lodge of Illinois,* we quote these pages:

The principal antagonism to the Mormon communities was directed from Quincy and Warsaw, and the brethren at these places certainly did not show themselves capable of rising to the level of dispassionate consideration of matters in controversy. It is evident too, that Bro. Ralston, a member of Bodley lodge, and one of those instructed to push the case against Nauvoo, was not a proper person to have been placed upon the Grand Lodge Committee on Returns and Work. This was equivalent to giving the accuser position upon the bench as judge.

It must be kept in mind, that the period we have reached was that in which passions were first aroused, which finally resulted in assassination of Joseph and Hyrum Smith and expulsion of the Mormons from Nauvoo. Much disturbance was caused in May, 1842, by a bitter controversy between General John C. Bennett and Joseph Smith. The former repudiated all connection with the church and asserted that he had joined with the "Saints"

only that he might the more completely expose them and their leaders. This was in reality the beginning of a schism, which brought about the most serious of subsequent troubles. Bennett was forced to resign as Mayor of Nauvoo, and that office was pressed upon and accepted by Joseph Smith. Bennett was later tried for un-Masonic conduct by the lodge at Nauvoo, and expulsion followed. An explanation of this action was the offending manner in the communication to Bodley lodge. The latter espoused Bennett's cause, and chose to believe the self acknowledged adventurer and deceiver. It was this affair which the Secretary of No. 1 was instructed to reprehend as "contaminated by political doings and tinged by religious distinctions." (p. 151).

In this same month of May, 1842, ex-Governor Boggs of Missouri, under whose administration the Mormons had been driven from that state, was shot and severely wounded by some person unknown. The assault was committed during the heat of a political campaign, while partisan feeling ran high. Yet because the ex-governor had been severe in his treatment of the Saints it was at once assumed by enemies of the latter that the deed had been instigated by Joseph Smith and was committed by some Mormon adherent. The far greater possibility of a political opponent being involved was ignored. In the controversy which followed this unfortunate affair the public press of Quincy revealed temper of that community by almost openly accusing the Mormons of the attempted assassination.

It should not be assumed, however, that the Masonic lodge at Nauvoo was free from blame, or that it was merely suffering from the persecution of predujicial brethren. This lodge was something of an anomaly. It was recognized as a part of the religious community. In the Iowa Masonic Library there is preserved a day-book used by Joseph Smith, "the Prophet," for several years, and including the period under review. In it are to be found many accounts, both debit and credit, but a department of the community resources. The Grand Master of Illinois was, in the first place, indiscreet in "making Masons at sight" of the "Prophet" and his chief councilor, at least under the circumstances. Then the members of the lodge, finding in the organization something which might be bent to their peculiar uses, and perhaps used to further Mormon ambitions, were eager to recruit their numbers, and soon overstepped the bounds of prudence. Thus we find that from March 15, 1842, to August 11, of the same year, "at which time their labor was suspended, the lodge initiated 286 candidates, and passed and raised nearly as many." "The average," says Past Grand Master Joseph

Robbins of Illinois, "was five a day, Sundays included—a good showing for a religious revival, but rather questionable activity for a Masonic body." (p. 152).

The report made by Nauvoo lodge for the year 1842, and the only one ever made is given in the article by Bro. J. C. Smith before mentioned. "It is unique," says he, "but not in the number of Masons said to have been made, for many of our present lodges in their eagerness for the almighty dollar have incurred the censure of Grand Masters, and have been forbidden the running of an endless-chain ballot machine." To the list of officers given I have been able to add in several cases positions in the church.

RETURN OF NAUVOO LODGE, U. D.

Held at Nauvoo on the first and third Tuesdays in each month.

George Miller, W. M. (Bishop of the Church)

Hyrum Smith, S. W. (Brother of Joseph Smith—Patriarch)

Lucius Scovil, J. W. (Of frequent mention in history of church both in Missouri and Illinois.)

William Clayton, Sec'ry. (Clerk of Joseph Smith)

Newel K. Whitney, Treas. (Bishop of the Church)

Charles Adden, S. D.

Heber C. Kimball, J. D. (Elder—one of the Twelve)

Wm. Felshaw, Steward.

Hyrum Clark, Steward. (High Priest, etc.)

Samuel Rolfe, Tyler. (Priest and counselor)

Past Masters—Asahel Perry, Daniel S. Miles, Hezekiah Peck.

Master Masons—243

Fellow Crafts—4

Entered Apprentices—9

"*Expelled*— John C. Bennett, M. M., about 38 years of age; 5 feet 7 or 8 inches high; dark complexion; dark eyes; Roman nose; lost his upper front teeth; quick spoken; good language; by profession a physician; residing in New York; for gross un-Masonic conduct; on the 8th day of August, 1842.

"Initiated—285."

A glance at the membership of lodges in Illinois for the year 1842 will serve to indicate a fear that Masonry in that Grand Jurisdiction might soon be swamped and controlled by Mormon adherents. These figures given are; Bodley No. 1, 25; Harmony No.3, 23; Springfield No. 4, 43; Columbus No. 6, 16; Macomb No. 8, 22; Juliet No. 10, 25; Rushville, U.D., 20; Western Star, U.D., 23; Cass, U.D., 12; St. Johns, U.D., 10; Warren, U.D., 8; a total of 227. The lodge at Nauvoo reported 285 and Rising Sun

lodge at Montrose, Iowa Territory, 45, a total of 330. The growth in these latter bodies was out of all proportion to anything which might be expected by the other lodges. These figures may serve to explain action otherwise inexplicable.

The report of the committee appointed to investigate the affairs of Nauvoo lodge is appended to the Illinois proceedings for 1842. Its paragraphs reveal, by implication, the charges brought against the lodge.

"The committee appointed to proceed to Nauvoo and investigate the charges of irregularity which have been preferred against Nauvoo Lodge, U. D., have performed that duty, and beg leave to report that after a careful and laborious examination of both persons and papers they have, with due deference, concluded to submit the following suggestions and resolutions.

"The principal charges which had been made against the lodge, your committee found groundless, and without proof to sustain them. Irregularities have obtained in the work of the lodge, which your committee thinks strike at once at the vital principles of our order, and the correction of which should not be passed over in silence:

"1st. The practice of balloting for more than one applicant at one and the same time.

"The privilege of balloting for or against an applicant, your committee think one of the inalienable rights of our time-honored institution. The lodge has no right to introduce within its walls any applicant who may be obnoxious to any one of its members. Neither has it the right to inquire into the motive which actuated or influenced the ballot of any member. (p. 155).

"Should a member (forgetful of those Masonic principles so often inculcated within our sacred walls) reject a worthy applicant out of private pique or malice, the wrong is his own, and to God alone is he accountable. And better far it is, in the estimation of your committee, that worthy applicants should be rejected time and again, than that the sacredness of the ballot box should be invaded.

"2nd. On one occasion an applicant, of at least doubtful character, was received on a promise of reformation and restitution with a view of holding his future conduct in check, and making him a worthier and a better man. In this instance the motive, your committee do not doubt, was good, but whilst they applaud the motive, they must condemn the practice, as one fraught with too much danger to the Craft ever to be indulged in.

"In review of the whole subject, your committee find much to regret, much to deplore—yet they can not bring themselves to believe that the good of the fraternity requires that the injunction should be tempered with mercy, and therefore beg leave to submit the following resolution:

"Resolved, That the dispensation of Nauvoo lodge U. D., be continued until the next grand annual communication of the Grand Lodge of Illinois and should the M. W. Grand Master approve our suggestions, that some brother be appointed to attend, at some given time, to remind the brethren of the irregularity of their proceedings, and admonish them in the most friendly manner to avoid all such in future."

This report was signed by Bro. Jonathan Nye, Past Grand Master of Vermont, and Bro. W. B. Warren, Grand Secretary. These are eminent names and it is to be presumed that these brethren investigated the affair in an impartial manner. Reduced to its lowest terms the report indicates an ignorance of Masonic procedure, a fault common to Western lodges at that time. It also shows that in the desire to secure members the wise and ancient restrictions of the fraternity were disregarded. But certainly such indiscretions were not confined to the Mormon lodges. There was also trouble over black balling—a perennial source of difficulty.

Acting upon the foregoing report Grand Master Helm issued an order, dated November 2, 1842. In this is set forth the action of Grand Lodge, and of the committee appointed under its authority. He finds in the character and experience of the committee sufficient warrant for correctness of conclusions reached, and says the opinions and recommendations of all the committees "should remove from the minds of all any fears that may have been entertained respecting the motives and designs of Nauvoo lodge." He therefore ordered the injunction of suspension removed, and the dispensation granted to Nauvoo lodge continued in full force and effect and to remain in operation till the next annual communication of Grand Lodge.

The energetic character of these Mormon Masons may be judged from a communication presented by Rising Sun Lodge of Montrose, Iowa Territory. This body, far in advance of all others of the jurisdiction outside of Nauvoo, had built a new hall during their first year of existence, had completely furnished the same and had procured suitable jewels and Masonic clothing. To accomplish all this they had strained their income and resources, and were forced to ask a year's time, within which to pay for charter just issued. This favor was granted.

At the Grand Communication which convened at Jacksonville, October 2, 1842, the Mormon lodges had grown to five in number, all being represented at the session. The Mormon question had by now attracted much attention, both in and out of the fraternity and far outside the state of Illinois. Grand Master Helm, in his annual address, thus refers to the subject: "The action of the Grand Lodge has been made the object of much animadversion, criticism and remark. Several communications from eminent and honored names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic lodge to exist in Nauvoo. I call your attention to these facts, solely for the purpose of suggesting that justice to our Nauvoo brethren, courtesy and respect for those who object to our past conduct towards them, and a proper regard for the good opinion and welfare of the fraternity at large, alike require that every step of your proceedings in this matter should be marked by the utmost care, caution and deliberation . . . Should you finally determine to grant a charter to Nauvoo lodge, and thus perpetuate its existence, I would suggest the propriety, nay the absolute necessity, of dividing it into at least four, if not more, distinct lodges. The number of its members is too large for convenience in working and is otherwise objectionable, a fact of which they are themselves aware. A short time ago they applied to me to divide them into several distinct lodges; but as this application was made at a period very near to our annual meeting, I thought it proper to wait and refer the whole matter, as I now do to the Grand Lodge."

But such an increase of lodges under Mormon influence was certainly not to the taste of the Illinois brethren, nor would it have been wisdom on their part thus to yield control of the Grand Lodge to this rapidly growing sect. The ambitions of the church leaders were now full blown and no longer kept secret. Relying on growth in point of numbers, in special privileges already gained and on the complaisance of politicians and office holders, Joseph Smith and his followers at this time regarded themselves destined to control the state, perhaps even the nation. The "Prophet" was announced in the church press as a future candidate for governor of Illinois. The allcovering ambitions of these churchly leaders embraced the Masonic fraternity as being a means ready to hand by which their influence and power might be extended. Had Grand Lodge concurred in recommendation of Grand Master

Helm, creating new lodges at Nauvoo, Masonry in Illinois would most likely have originated a schism, a period of utter confusion would have followed, and the fraternity itself have probably become extinct and a thing of reproach in that state for many years. (p. 158).

Grand Master Helm had aided this Mormon domination so far as possible. During the interval between the annual communications of 1842 and 1843 he had granted his dispensation to brethren at Nauvoo to form Nye and Helm lodges, and to others of the same faith at Keokuk, Iowa Territory, for establishment of Eagle lodge. These, with Nauvoo and Rising Sun lodges, made considerable show in representation, though one brother (L. N. Scovil of Nauvoo lodge) was present as representative of both the bodies in Iowa Territory.

Bodley lodge No. 1 of Quincy was again the first to raise protest. The political and social rancor of the community had as a matter of course to a certain extent infected the lodge. But we must also credit them with a discernment of consequences if Mormon ambitions were given free scope. It may also be said that while location possibly favored a prejudiced view, it also permitted a greater knowledge of affairs in Nauvoo and the other river towns, in which influence of the Saints was supreme. It is therefore not to be wondered at that the records of Bodley lodge (September 29, 1843) should show such action as the following:

"Resolved, That, the delegates of Bodley lodge vote against granting a charter at Nauvoo, and to use all their endeavors to procure withdrawal of all dispensations now granted."

The Committee on Returns and Work at this session of 1843 found it necessary to condemn all the Mormon lodges. They found the work of Eagle lodge U. D., at Keokuk "very irregular and highly censurable," instancing several cases where ballot was had in less period than the full lunar month required. But they add: "In every other respect the work appears to have been correct." In the returns of Nauvoo lodge they found "the work in some measure correct, but in many instances there appear irregularities, and matters to our committee inexplicable. The lodge had failed to bring their record before the committee, which is a matter of surprise, knowing the severe lesson the said lodge was taught at the last grand communication. The greatest irregularity of which your committee would complain is, that there appears to be a disposition to accumulate and gather members without regard to character, and to push them on through the second and third degrees, before they can be perfectly skilled in the first

and second. Your committee . . . feel certain that the ancient landmarks of the order require that the lodge should know that the candidate is well skilled in one degree before he is advanced to another. Your committee will not doubt but there are many worthy and skillful brethren in Nauvoo lodge; brethren who would under other circumstances be an ornament to the institution of Masonry, but we are reassured that their influence is entirely lost and obscured by the conduct of other less worthy; nay, of those who entirely disregard the ties that should bind us together as a sacred band of friends and brothers." The work in Helm lodge U. D. (Nauvoo) is characterized as "irregular" and "imprudent," and that of Nye lodge U. D. (Nauvoo) is considered objectionable for like reasons. The returns from Rising Sun lodge No. 12 (Montrose) are "altogether informal," and "the work irregular." (p. 160).

It thus appears that all these bodies were open to censure. Nothing is even hinted at in these reports of the real causes of difficulty. The matters criticised are not in themselves sufficient to justify the action recommended and taken—they were used only to veil or hide the social, political and religious difficulties, which were rightfully regarded as dangerous subjects to bring before the Grand Lodge. The following resolutions were presented and adopted:

"Resolved, That the charter of Rising Sun Lodge No. 12 be suspended, and that the Master and Wardens be cited to appear at the next grand annual communication of this Grand Lodge to show cause, if any they have, why their charter should not be revoked.

"Resolved, That in the opinion of this Grand Lodge it is inexpedient and prejudicial to the interests of Free-masonry longer to sustain a lodge at Nauvoo; and for the disrespect and contempt that Nauvoo lodge and Helm lodge have shown in refusing to present the records of their work to the Grand Lodge:

"Resolved, That their dispensations be and they are hereby revoked and charters refused . . .

"Resolved, That the secretary be instructed to inform the Grand Master of this state that the Nauvoo, Keokuk and the other lodges in and about Nauvoo continue to work, that they have given notice in a public paper of their intention to consecrate their Masonic hall on the 5th inst., and that the said Masons pretend not to be in possession of official notice that they were deprived of their charter and dispensations."

This statement of facts was doubtless correct. In the Joseph Smith account book before mentioned the entries for and against the Masonic lodge (there seems to have been but one such account indicating that the various bodies kept a common fund) were continued to within a few days of the assassination of the "Prophet" and his brother Hyrum on June 27, 1844. It is known, also that the lodges at Montrose and Keokuk retained their organizations until after that date. . . .

"Resolved, By this Grand Lodge, that all fellowship with said lodges and members thereof be withdrawn, and the associations of Masons working these lodges are hereby declared clandestine, and all the members hailing therefrom suspended from all the privileges of Masonry within the jurisdiction of this Grand Lodge, and that our Sister Grand Lodges, be requested to deny them the same privileges.

"Resolved, That the Grand Secretary be directed to address a circular on the subject to all the Grand Lodges in correspondence with this Grand Lodge, and request the same to be published in all the Masonic periodicals." (p. 164).

During the year 1844 the popular passions, which had here-to-fore been at least partially repressed, broke out in unrestrained violence against the Mormons. Joseph Smith and his brother, despite the pledged faith of a weak and vacillating governor, were assassinated in the jail in Carthage. The Saints at Nauvoo were persecuted and endangered beyond the point of further endurance, and finally driven from the homes they had made beautiful and prosperous. The Mormon Masonic lodges, at least in Illinois, were thus effectually dispersed and were heard of no more. But the murders at Carthage nevertheless proved matter of Masonic concern, and as such were heard of in Grand Lodge.

Grand Master Lusk reported to the communication of 1845 that Bro. Montague and two others, appointed to investigate affairs of the lodge at Keokuk, had found it inconvenient to act. The necessity for action had passed, and the subject was forthwith dropped. Brother Montague and other members of the lodge at Warsaw had troubles of their own. This town, located on the river below Keokuk, was the strong point of opposition to the Mormons. The farcical trials which followed the assassinations at Carthage involved Warsaw citizens. To show popular support of the men accused of the assassinations, they were unduly honored. Several of them, while under indictment for murder, made application to, and were hurriedly elected to membership in

Warsaw lodge No. 21—a proceeding certainly as un-Masonic as any of which Mormon Masons had been accused.

This outrageous disregard of Masonic rectitude was brought to the attention of Grand Lodge. The Warsaw body had failed to make any return of work, hoping thus to cover its faults. A resolution was adopted, however, providing for the appointment of a special committee, which should demand the books of the lodge, and ascertain, by means in their power, whether said lodge has conferred any of the degrees upon any person or persons while under indictment, and to report to the M. W. Grand Master."

This committee, it seems, formulated its report after an *ex parte* hearing, and informed the Grand Master "That perhaps it will not be necessary to inflict punishment to the extent of his authority; for although the lodge erred, and greatly erred, yet they (the committee) conceive the error was one of the head and not of the heart; that all the harm has been done in the case that can be done; the men have been since tried by the laws of their country, and a jury of their peers and acquitted.

This committee based its report upon a letter written by Bro. Montague, and approved by Warsaw lodge.

The report and recommendation of the committee was adopted by the Grand Master, and no punishment was inflicted upon the lodge, "attention having been called to the subject of caution and circumspection in all proceedings, and especially in the introduction of members into the Masonic family, a great end had been answered, and with this it would be well to let the lodge off."

The Montague letter, which was the case of the lodge, was approved at a communication of Warsaw lodge No. 21, March 14, 1846. It admits that three of the nine men indicted for murder of Joseph and Hyrum Smith had been proposed for membership, were elected and had received the degrees. It is explained that "at the time said petitions were presented, the fact of these individuals being under indictment for the murder of Joseph and Hyrum Smith, was referred to, and the question of propriety of their admission fully discussed. It was admitted that these individuals were worthy members of society and respected by their fellow-citizens—no objection to their initiation therefore existed, except the fact of the pending of the aforementioned indictment. In relation to that matter, it was argued that the indictment was no evidence of crime; in this instance, particularly, it was publicly known that the indictment against said applicants had been procured by the testimony of perjured witnesses who had been suborned by the Mormons, for the purpose of procuring indictments

against certain prominent men of the county, who had become obnoxious to them. The standing of these individuals in the community had not been at all impaired by the indictment, but, on the contrary, they are regarded with greater consideration than before, from the fact that they had been particularly selected as the victims of Mormon vengeance. The community regard the proceedings against them as a persecution rather than a prosecution, and the event of the final trial proved the correctness of the conclusion. Under these circumstances it could not be considered that these individuals should be regarded in the light that persons ordinarily are, who are arraigned for crime. Besides, this, Bro. M. Aldrich, who has held an honorable standing in the fraternity for upwards of twenty years, was also under indictment for the same offence. There would therefore seem to be equally as good grounds for his suspension as for rejecting the petitions of the individuals referred to. But to do this when there was evidence of his guilt, would be to reverse the fundamental principles of the order and cast off a brother because he was in trouble." (p. 166).

Without seeking to make out the Mormon contention that these men were guilty of the crime with which they were accused, it is certain that this defense is very weak. Were it within the providence of this paper to analyze the evidence it would at least be shown that the Mormon persecution so much dreaded was purely imaginary. It was another case of the wolf accusing the lamb of fouling the stream from which he drank, as an excuse for devouring the offender. (p. 167).

The matter proved, as might be expected, destructive to the usefulness of the Warsaw lodge, and on the 9th day of May, 1847, it surrendered its charter. . .

One curious and interesting reference is noted, which again indicates the Masonic standing of those Mormons who passed through the state of Iowa on their way to the new Zion in the Great Salt Lake Valley. These emigrants sought different routes across the unsettled territory converging at Kanesville, on the Missouri river. The winter of 1845-6 overtook a party of these refugees at an Indian trading post a few miles west of Iowa City. The horrors of that season for these destitute and poorly protected wanderers can not be told here. Suffice it to say a plot was formed by a party of roughs haunting the wild border to arrest the men on a trumped up charge "so that they might, without risk, plunder the camp and ravish the women." This was frustrated by the firmness and intelligence of the officials. The suffering condition of the campers was then ascertained and appeal made to the decent

people of the community for aid. To this there was ready and instant response. The narrative continues: "Most of these Mormon men were Freemasons, and when the diabolical plot against them was made known, and confirmed by the fact that their accusers never dared to appear in court where law and reason ruled, very naturally a strong interest and sympathy was awakened in their behalf, among members of that fraternity and others. As a result of this they were supplied with many things for the relief and comfort of their destitute people at the camp, and they departed with light hearts and heavy loads." (p. 172).

With whatever further connection there may have been between the Craft and the Latter-day Saints this chapter has no concern. Whether or not it be true that the Mormon church in Utah has borrowed from Masonry some of its peculiar ceremonies is altogether apart from our present interest. The events here imperfectly traced have some value, historical and sociological, and have not before been written connectedly. Its publication may serve to bring out further facts and to correct errors and misconceptions. (p. 173).

Rising Sun Lodge of Montrose went down, as is related at length elsewhere, with the lodges at Nauvoo, from which it sprang, and with which it had remained intimately connected. While there is excuse for action taken against the Nauvoo bodies, in that the Grand Lodge of Illinois feared it might be swamped and vitiated by Mormon Masonry, this was no reason why the lodges in Iowa Territory might not have been permitted to join the new Grand Lodge. The alleged offending, "irregularity of returns," might have been charged with equal force against almost any other lodge of that time in the newer west.

Thus one fearless historian assures us that the first proposal to establish a Grand Lodge in Iowa came from Rising Sun lodge at Montrose, yet when this proposal became a reality, the Mormon lodges were denied fellowship. Furthermore, at the election of the Grand Master an unexpected thing happened. Ansel Humphreys was the logical candidate for Grand Master, and his election had been regarded as a foregone conclusion. But because of the opposition to the proposal that the Mormon lodges be admitted to membership, antagonism developed, and Oliver Cook,

who bitterly opposed the Mormons, was elected Grand Master.

From the records of the Grand Lodge and from every other reliable source, it seems that religious hatred was the basis of all the trouble in Nauvoo. The Mormons were determined to break down the resistance of the enemy, yet after a few years of defiance, they acquiesced and put an end to Masonry within the Church.

On April 10, 1845, Elder George A. Smith recorded in his journal, "We advised Lucius N. Scovil, keeper of the lodge, to suspend the work of that institution in consequence of information furnished us by Dr. Goforth, of hostile actions on the part of the Grand Lodge of Illinois against the lodge at Nauvoo."

Masonry died hard in Nauvoo, yet its death among the Mormons was definite and final. It was a casualty of the exodus. As the caravans of the exiles crept across the prairies and mountains toward the west, the subject of Masonry was a dead issue. As they reclaimed the westland and built their cities, no attempt was ever made to revive an interest in the subject, nor did any of its ritual ever get into the Temple endowment.

Chapter 9

THE TEMPLE ENDOWMENT INTRODUCED

It is evident that Joseph had been fully instructed in the Temple ritual long before he administered the sacred ceremony to his brethren. It was his prayerful anticipation that the House of the Lord would be completed and the endowment ritual administered within its holy walls before the mob thirsted for his blood, but because of the poverty of the Saints and the increasing bitterness of his enemies, he became fearful lest his life would be taken before that necessary ceremony was given to the Church.

On January 19, 1841, the Prophet recorded a revelation upon this subject which explained the Temple ritual to the world as fully as it has ever been described to the public. From this revelation, we quote:

> For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. . . .
>
> Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the

glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, . . . [1]

If our Temple ritual had been filched from the Masons, how dare Joseph Smith at that early date predict that "things which have been kept hid from before the foundation of the world" would soon be revealed, and that certain symbols which were also possessed by the Masons were "to be had in the Holy Temple of God," as was expressed in the Book of Abraham? These promises or prophecies were uttered before the Mormons ever applied for fellowship in the Masonic fraternity. The Prophet did not wait until their application for membership had been approved before promising these blessings that were to be revealed in the House of the Lord. Because of the opposition from Masons in neighboring towns, it was a distinct surprise to the Mormons when a charter was granted to their city.

The reader will recall that this important revelation was given on January 19, 1841, yet the citizens of Nauvoo did not request membership in the society of Freemasons for several months after that date.

"Early in the summer of 1841," writes Goodwin, "these Masons addressed a communication to Bodley Lodge No. 1, located at Quincy, in which they asked for the usual recommendation in order that they might establish a lodge at Nauvoo."[2]

For months prior to the installation of the Nauvoo lodge, President Smith had proclaimed from the pulpit

[1] *Doctrine and Covenants*, Section 124:28, 39-42.
[2] S. H. Goodwin, *Mormonism and Masonry*, p. 8.

many of the ceremonies that would be administered in the Temple as soon as it was erected. At the general conference of the Church held at Nauvoo October 3, 1841, the clerk records that:

> President Joseph Smith, by request of the Twelve Apostles, gave instructions on the doctrine of baptism for the dead, which were listened to with intense interest by the large assembly . . . The principal subject brought before the people at this Conference was the redemption of the dead, and building the Temple. This matter appeared to impress itself upon the mind of Joseph with great force, and nothing, apparently, gave him more delight than to explain its importance to the Saints. . . He presented baptism for the dead as the only way that men can appear as saviors on Mount Zion.

The clerk further quotes the Prophet as saying:

> There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

THE ENDOWMENT PROMISED

On the 15th of November, 1841, a general epistle from the Twelve Apostles encouraged the Saints to labor diligently that the Temple might be completed in which they would be "endowed with power from on high." From this document we quote:

> The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the Spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. . . God requires of his Saints to build Him a house wherein His servants may be instructed, and endowed with power

from on high, to prepare them to go forth among the nations, and proclaim the fullness of the Gospel for the last time, and bind up the law, and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which have been hid from generation to generation.[3]

On the first day of December, 1841, the Twelve Apostles prepared a general epistle on the subject of baptism for the dead. The following paragraphs are taken from this interesting letter:

The children of Israel were commanded to build a house in the land of promise; and so are the Saints of the last days, as you will see in the Revelation given to Joseph the Seer, January 19, 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings, and baptisms for the dead; wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations and statutes and judgments, for the beginning of the revelations and foundations of Zion, and the glory and honor and adornment of all her municipals through the medium which God has ordained.

One of those privileges which is particularly attracting the notice of the Saints at the present moment, is baptism for the dead, in the font which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to inquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism; and it seems to us unreasonable to expect that the Great Jehovah will approbate such administration; for if the Church must be brought under condemnation, and rejected with her dead, if she fail to build the house and its appurtenances, why should not individuals of the Church, who thus neglect, come under the same condemnation? For if they are to be rejected, they may as well be rejected without baptism as with it; for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and this is according to

[3] *History of the Church*, IV, 449.

the understanding which we have received from him who is our spokesman.

Brethren, you have as great an interest at stake in this thing as we have, but as our Master, even the Master-builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of His household; we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to His services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.[4]

In January, 1841, an epistle from the Church authorities said of this subject:

> The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of His house and the powers of the Holy Priesthood, and will be so constructed as to enable all the functions of the Priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands.

The subject of baptism for the dead was not the only feature of the Temple ceremony which had been revealed to Joseph Smith before 1842. A careful study of Section 124 of the Doctrine and Covenants will reveal that he then knew the ceremony that would be administered in the House of the Lord. When the Kirtland Temple was completed in 1836, he had a partial conception of the magnitude of the Temple-building program of the Church and the significance of the same.

In that first Temple there was a remarkable spiritual endowment similar to that enjoyed by the ancient Saints on the day of Pentecost, yet the endowment promised in the Nauvoo Temple was a different and greater blessing. It was the administration of sacred ordinances which are necessary for celestial glory. It is more of a personal endowment required for a fullness of glory in the eternal world. It was

[4] *History of the Church*, IV, 472-474.

this — and nothing less than this endowment — that the Prophet always had in mind respecting the Nauvoo Temple.

Elder Wilford Woodruff wrote of the Prophet at the time the first temple was completed:

> The Prophet Joseph arose and addressed the congregation for the space of three hours. He was clothed with the power, spirit, and image of God. He presented many things of great importance to the elders of Israel. O, that the record could be written as with an iron pen, of the light, principles, and virtue that came from the mouth and heart of the Prophet Joseph, whose soul, like that of Enoch, seemed as wide as eternity! That day strikingly demonstrated that he was, indeed, a prophet of God raised up for the deliverance of Israel. . .
>
> He seemed a fountain of knowledge from whose mouth streams of eternal wisdom flowed. As he stood before the people, he showed clearly that the authority of God was upon him. . . There is not so great a man as Joseph standing in his generation. The Gentiles look upon him, and he is like a bed of gold concealed from human view. They know not his principle, his spirit, his wisdom, his virtue, his philanthropy, of his calling. His mind, like Enoch's, expands as eternity, and God alone can comprehend his soul.[5]

Elder Parley P. Pratt wrote of the spiritual endowment in the Kirtland Temple:

> The ordinances of the priesthood were revealed to a greater extent than had been known among men since the prophets and Apostles of old fell asleep; and many were anointed to their holy calling, and were instructed in principles which were great and glorious in themselves, and calculated to enlarge the mind and prepare the chosen servants of God for the great work before them.[6]

Yet the remarkable public endowment in the Kirtland Temple was simply preparatory to the glorious personal endowment administered in Nauvoo.

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[5] M. F. Cowley, *Wilford Woodruff*, pp. 66-68.
[6] *Autobiography of Parley P. Pratt*, p. 141.

On January 6, 1842, two months before the Mormons were admitted into the Masonic fraternity, the Prophet in his diary expressed his New Year thoughts in these words:

> The new year has been ushered in and continued thus far under the most favorable auspices, and the Saints seem to be influenced by a kind and indulgent Providence in their dispositions and (blessed with) means to rear the Temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world, making the Saints in Zion to rejoice, and the hypocrite and sinner to tremble. Truly this is a day long to be remembered by the Saints of the last days,—a day in which the God of heaven has begun to restore the ancient order of His kingdom unto His servants and His people,—a day in which all things are concurring to bring about the completion of the fullness of the Gospel, a fullness of the dispensation of dispensations, even the fullness of times; a day in which God has begun to make manifest and set in order in His Church those things which have been, and those things which the ancient prophets and wise men desired to see but died without beholding them; a day in which those things begin to be made manifest, which have been hid from before the foundation of the world, and which Jehovah has promised should be made known in His own due time unto His servants, to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, forever, on Mount Zion.

In view of the many revelations that had been given to Joseph Smith many years before, how can one maintain that he had anything else in mind except the Temple endowment? Furthermore, persons familiar with the Temple ritual will recognize at once certain expressions in the above quotations which are positive evidence that the Temple ceremony had been revealed and doubtless recorded at that time.

On the 6th day of April, 1841, the cornerstones of the Nauvoo Temple were laid, yet the complete plan of the building had been given before that date. One reason that

the exiled Saints were unable to sell the Temple, when they knew they must seek a domicile in a distant land, was because of its peculiar style of architecture. Gregg explains: "As a house of worship it was ill-adapted. It was not suited for a church for any other denominations; it was not convenient for a manufactory; and it was not well adapted to educational purposes."[7]

At the time the cornerstones were laid, Joseph Smith had a very definite idea of how the building should be constructed, and soon after that date he certainly knew what ceremony would be conducted in each room, else why did he construct such a novel edifice?

During the course of construction the architect, William Weeks, had an interview with the Prophet respecting the size and shape of the windows between the stories. The architect objected to making the small circular windows that had been called for in the plans. He argued that the round windows in the broad side of a building were a violation of all the known rules of architecture, contending that they should be semi-circular — that the building was too low for round windows.

He was definitely instructed to carry out the original plan if he had to make the Temple ten feet higher than it was originally calculated. He was assured that the circular window would admit sufficient light for the room. "I wish you to carry out my designs," he was instructed. "I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

An editorial in the *Times and Seasons,* July 15, 1842, declared that the architectural designs of the Temple at Jerusalem, together with its ornaments and beauty, were revealed by God. The same paper, one year earlier, ex-

[7] Thomas Gregg, *The Prophet of Palmyra,* p. 383.

pressed the hope that the Nauvoo Temple would be constructed according to the pattern that had been revealed to Joseph Smith.

IN AN UPPER ROOM

On May 4, 1842, the Prophet administered the Temple ritual which had been announced in the revelation of January 19, 1841. Rooms in the upper story of his brick store near the Mississippi were improvised for the purpose. In his journal of that date we read:

> I spent the day in the upper part of the store . . . In council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.

On the following day the Prophet recorded: "General Adams started for Springfield. and the remainder of the council of yesterday continued their meeting at the same

place, and myself and Brother Hyrum received in turn from the others, the same that I had communicated to them the day previous."

The reader's attention is called to these words used in the above quotation: "instructing," "made known to these men," "council," "communications," etc. Yet Joseph Smith, who had been a Mason for six weeks and had attended only three short meetings of the lodge, was addressing a body of men, several of whom had been Masons for years. How could he possibly make things known to these men if he relied wholly upon Masonry for his information?

These brethren, with whom he "spent the day instructing them in the principles and order of the Priesthood," had been Masons for years. There is no reason to doubt that the brethren familiar with the Temple ceremony and also the Masonic ritual considered the two in this manner:

> The fraternity sought for in that organization (Masonry) was superseded by a more perfect fraternity found in the vows and covenants which the endowment in the House of God afforded members of the Church. Besides, the world was opposed to the mission of Joseph Smith and his followers. Those who seek their highest guidance in precedence quote the circumstances as an argument for the return to the condition of those times. The Church, however, rests upon the rock of revelation and must follow divine guidance rather than precedence.[8]

The Prophet was not given to boasting. When he asserts that he "instructed" his brethren, we have every reason to believe that he actually presented an abundance of new material. When a malarial plague descended upon the camps of the Saints at Commerce, the Prophet went forth in mighty power and called many back from the gates of death. The description of those miraculous incidents are related by others, for the modest Joseph simply wrote of these events: "Many of the sick were this day raised up

[8] M. F. Cowley, *Wilford Woodruff*, p. 160.

by the power of God," and "the sick were administered unto with great success."[9]

At the time the Temple endowments were given to these brethren, the Nauvoo lodge had been in operation for six weeks. During that time, the lodges in neighboring towns maintained a constant communication with the Grand Lodge of the state, demanding the revocation of the dispensation to the Nauvoo lodge. It is not likely that within this short period Joseph was convinced that Masonry would not afford the protection he had anticipated, and since the lodge "brethren" had become his bitter enemies instead of his loyal friends whose lives should have been pledged for the protection of all brethren in that benevolent fraternity, he deemed it wisdom to administer the Temple ceremony before the Temple was completed, lest his life be taken and his brethren not endowed?

THE GROVES WERE GOD'S FIRST TEMPLES

The poverty of the Saints, together with the tremendous expense of constructing such a large building as the Nauvoo Temple, made it impossible to complete the edifice as soon as the Prophet had anticipated. When he realized that the building program was not going forward as rapidly as he had expected, yet the spirit of mob violence was becoming as alarming as it had been in Missouri, he became convinced that his life's blood would likely be shed before the Temple was completed. The vast building required the expenditure of about $1,000,000, at a time when the poverty-stricken people were trying to lay the foundations of a new commonwealth and retrieve the fortune lost in Missouri.

Since the Prophet knew that his days were numbered and that the Temple could not be completed as soon as he had hoped, he proceeded to administer the Temple endow-

[9] *History of the Church*, IV, 4.

ment which had been revealed to him many months before, but which he wished to reserve until the House of the Lord was finished.

Elder Orson Hyde wrote of the endowment the Prophet gave to the Twelve:

> Before I went east on the 4th of April, last, we were in council with Brother Joseph almost every day for weeks. Says Brother Joseph, in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten, and give you your endowment before the temple is finished." He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, "now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now," says he, "on your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest a while." Now why did he say to the Twelve "on your shoulders will this responsibility rest," why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.[10]

Elder Wilford Woodruff wrote of a further endowment the Prophet gave to his brethren a short time before his death:

> Has the Prophet Joseph found Elder Rigdon in his councils, when he organized the quorum of the Twelve a few months before his death, to prepare them for the endowment? And when *they received their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things,* and thus addressing the Twelve, exclaimed: "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It matter-

[10] *Millennial Star,* V, 104.

eth not what becomes of me." I say, has this been the case with Elder Rigdon in any wise?[11]

Elder Parley P. Pratt wrote of the same incident:

> This great and good man was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."
>
> Having done this, he rejoiced exceedingly: "for," said he, "the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me," continued he, "the Kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom *according to the heavenly vision, and the pattern shown me from heaven.*" With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow.
>
> He proceeded to confer on Elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers; lest the whole earth should be smitten with a curse.
>
> This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction, and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come.
>
> After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of his blood-thirsty enemies, and all this to save the people for whom he had so long laboured from threatened vengeance.[12]

[11] *Ibid.*, V, 109.
[12] *Ibid.*, V, 151.

President John Taylor later said of this event:

> Joseph Smith, before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was known as the brick-store—which many of you who lived in Nauvoo will recollect—where to a chosen few he administered those ordinances that we now have today associated with Endowments, so that if anything should happen to him—which he evidently contemplated—he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given *to him by the manifestations of the power of God.* [12]

Whenever Joseph Smith spoke to his brethren about this subject, he was talking to members of the Masonic fraternity, hundreds of whom were active workers in the lodge, yet he never attended more than six meetings of the lodge after receiving the third degree of Masonry on March 16, 1842. He never took an active part in the fraternity and never received a higher degree than that conferred upon him by Grand Master Jonas at the time the Nauvoo lodge was installed.

It is sheer presumption to maintain that the signs, tokens, keys, and blessings of the Temple ritual, that he frequently spoke about, were to be taken from Masonry. Though he spoke to men who had been active Masons for years, he imparted to them much information which was not available in the lodge. If he had tried to build up a mysterious ceremony to be instituted in the Temple, taking it from Masonry, those brethren who knew it would have deserted him the moment they detected his theft. The men who knew Masonry best were the ones who realized the true source of his wisdom.

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[12] *Journal of Discourses*, XXV, 183.

A WITNESS FROM WITHOUT THE FOLD

From the pen of Ebenezer Robinson, we get an interesting testimony in support of the theory that the Temple endowment was administered in Nauvoo under the personal direction of Joseph Smith. Mr. Robinson had been editor of the *Times and Seasons,* and was well informed on the secret practices of the leading brethren of the Church. In later years he drifted from the Church, refusing to go to the West with Brigham Young and the pioneers. Even though he had no interest in the Church that had removed to the West, he became thoroughly disgusted with certain elements in Missouri and elsewhere who were insisting that Joseph Smith never introduced the Temple ritual in Nauvoo. In reply to these critics he published a periodical called the *Return.* From volume II, page 252, published in April, 1890, we quote the following:

> Notwithstanding the cloud of witnesses testifying that polygamy existed in Nauvoo in 1843 and 1844, yet the editors of the *Saints' Herald* persist in representing that polygamy, and its attendant evils, including the endowment house, robes, &c., were introduced by Brigham Young and his associates, and that Joseph and Hyrum Smith were innocent in the matter.
>
> We here state a few facts which came under our personal observation. As early as 1843 a secret order was established in Nauvoo, called the HOLY ORDER, the members of which were of both sexes, in which, we were credibly informed, scenes were enacted representing the garden of Eden, and that the members of that order were provided with a peculiar under garment called a robe. "It was made in one piece. On the right breast is a square, on the left a compass, in the centre a small hole, and on the knee a large hole." This was the description of that garment as given to the writer in Nauvoo, in Joseph Smith's life time. It was claimed that while they wore this "robe" no harm could befall them.
>
> In confirmation of this idea, we quote the 2nd verse of the 113th section of the Doctrine and Covenants, Plano Edition, speaking of the Providential escape of Willard Richards, who was in the jail with Joseph and Hyrum Smith at the time they were murdered.

"John Taylor and William (Willard) Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered: the latter, through the promises of God escaped "without even a hole in his robe."

It was stated that Willard Richards was the only one of the four, who had on his "robe" at the time, therefore the statement that he escaped through the promise of God, "without a hole in his robe." . . .

President Joseph Smith attended the meetings of that "Order," which were held in the large room in the second story of his brick store building. One day in June, 1844, the "Order" was in session from morning until evening. At the adjournment for dinner we saw Joseph Smith come from there, and again after dinner, he returned back to the same place, as in returning from dinner President Smith and the writer walked by ourselves, side by side in intimate conversation, but parted at the store.

Not long after parting with President Smith, wishing to speak with him we ran hastily up the stairs to call him out when to our amazement we encountered John Taylor, one of the twelve Apostles, in a long white garment, with a white turban on his head, and a drawn sword in his hand, evidently representing the "cherubims and flaming sword which was placed at the east of the garden of Eden, to guard the tree of life." He informed us Brother Joseph was in the room.

Here, we understand, and firmly believe, the ceremony originated, as practiced in the endowment house in Utah, including the signs, tokens, grips, garments, girdles and key words used therein; and that the twelve in Utah conscientiously believe in this and other matters, they are carrying out the measures of Joseph Smith, and that he gave them their endowment, and rolled the burden of the church and kingdom upon their shoulders.

The following extracts from the teachings of Joseph Smith and Brigham Young show that they had important information to impart and sacred ordinances to reveal that were as superior to Masonry as the heavens are above the earth:

To his followers in Nauvoo, Joseph Smith said on June 11, 1843:

> Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for His Saints.
>
> I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; or will you not build unto the Lord this house, and let Him pass by and bestow these blessings upon another people?

On April 8, 1844, he said at a conference of the Church:

> The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God. . . .Every man who wishes to save his father, mother, brothers, sisters, and friends, must go through all the ordinances for each of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

Before the Mormons left Illinois, there were hundreds of the brethren who became Masons. Many of them became very active and spent much time in the lodge. If Joseph Smith and Brigham Young, neither of whom ever took an active part in Masonry, had tried to fashion the Temple ceremony on what little knowledge they had of Masonry, they would have found themselves without a flock.

In the light of these facts, it is presumptuous to say that the endowment Joseph Smith gave his brethren six weeks after he became a Mason, was borrowed from Masonry. Though there may be a few rudimental principles that are slightly similar, there are numerous ordinances and cere-

monies in the House of the Lord that are certainly not a feature of the Masonic ritual.

If we are to accept the conclusions of certain Masons, that there is a pronounced similarity between the temple ritual of the Masons and the Mormons, let us minimize that similarity and seek elsewhere for its explanation. It is positively ridiculous to assume that Joseph Smith plagiarized from Masonry, thereby developing a system which has become one of the greatest agencies and institutions of the Church.

After more than a century of Temple-building, the Latter-day Saints have erected ten elaborate Temples wherein thousands of faithful workers have labored without any monetary remuneration for their years of toil. Such a system as this is not the outgrowth of deception or theft. The Temple ceremony of the Mormons arose in the keen mind of a spiritual expert to whom the will of God was made known.

THE VOICE OF THE ENEMY IS HEARD IN THE LAND

At this time when the Temple ceremony of the Church was being established and most of the male members of the Church were Masons, it never even appeared to the ones who apostatized that Joseph Smith was a plagiarist. There were several men who were familiar with both rituals and later left the Church, but they never made this complaint against Joseph Smith.

Some of these apostates wrote books against the leaders of the Church, but none of them complained that he had stolen the secrets of Masonry and incorporated them in the Temple ceremony, though they were familiar with both rituals.

The notorious John C. Bennett was in a position to have known these facts, yet in all his bitter, slanderous writings

against the Mormon leaders he never suggested such a probability. At the time he was excommunicated from the Church, he was expelled from the Masonic lodge, and the many public notices of this which appeared in the Church publications requested that all editors throughout the land publish the same so that he would not go to another state and be affiliated with the Masons, yet he never brought the charge of plagiarism against Joseph Smith.

Typical of what a few disgruntled apostates were saying about the subject, we may consider a publication called *Spiritual Delusions,* written by Increase Van Deusen and his wife. This pamphlet was notarized December 13, 1847, and the first edition was likely printed soon after that date. Subsequent editions appeared in America and England. Though sixty pages were devoted to the subject of the Temple endowment, it is silent on the subject of Masonry.

Though this publication was a vicious tirade, we shall quote a characteristic section about the Temple endowment. This would have been a very suitable time and place to have told the world of the plagiarism of Joseph Smith and Brigham Young, but these writers said nothing about Masonry, though this was written after the Mormons had been expelled from Nauvoo. We quote:

> When the foundation of the great Mormon Temple was laid, at Nauvoo, Illinois, Joseph Smith the then acknowledged Mormon prophet, issued a written proclamation or revelation to all his subjects on this and on the Asiatic continent, in which he stated that God had revealed to him certain mysteries, ordinances, ceremonial observations, etc., and commanded the people through him to build a temple, the object of which was to reveal the nature of those mysteries, the observation of which was essential to man's salvation.

After relating how Brigham Young became the leader of the Church, they continued:

> He prepared and issued a new proclamation, in which he stated that the former prophet, previous to his death, had revealed to him the true nature and objects of the "Endowment," and if they would finish the temple he would faithfully reveal all that the prophet Joseph would have done had he lived. The doors of the attic story were closed and a secret preparation made by a few selected individuals for the great secrets which were to be disclosed, which were revealed by Brigham Young to about 12,000 persons during a period of three months in the winter of 1846, and said to be a reward to those who assisted in the completion of this splendid edifice.

He related much of the Temple ceremony, describing "seven separate degrees," but he does not associate it with Masonry.

His chief objection was to the fact that too many members were admitted to the Temple. His fears in this regard were thus expressed:

> Now the man that led twelve or fifteen thousand through this farce, has gone with the main body of the Mormons, to California, with the express understanding, to my certain knowledge, of carrying out these principles among the Western Indians, and all whom he has influence over. He told others that were at Nauvoo, those who were not let into these Temple Mysteries, (for all did not go in for want of time and opportunity,) that when they got to California, there would be a tent pitched in the wilderness for the Indians' benefit and all others that had not an opportunity at the Temple at Nauvoo. The idea is if they had not been driven from Nauvoo, all the Mormons in all the world would have gone there in their turn, and received their great anticipated blessing.

Van Deusen was a Mason and had received the endowment in the Temple, yet he did not say that Joseph Smith had borrowed a thing from Masonry.

After John C. Bennett was excommunicated from the Church, he wrote a bitter book against Joseph Smith, yet his *History of the Saints* does not charge him with filching the secrets of Masonry. Bennett had been a Mason for

years before going to Nauvoo. If he could have made an issue of this, he would gladly have done so.

He devoted several pages to a discussion of the "mysterious rites," which he also called the "Order Lodge." His book included a few pictures showing how the rooms were decorated with twigs and branches, and the people wore long, loose, white robes. He did not hesitate to write that the "mysterious rites" were an outgrowth of "a special revelation from heaven." "None but the very elite of the Mormons," he continues, "are admitted into this lodge, as the mysteries of the Holy priesthood are there, more fully than elsewhere, explained to the members who are initiated only after they have bound themselves by a most solemn oath to profound and inviolate secrecy."

Bennett's book was published in 1842, the year the dispensation was granted to the Nauvoo lodge, so he knew that Joseph Smith did not have time to draw upon Masonry for the endowment ceremony. "After the precious ointment has been poured upon the candidate," he declared, "a hole is cut in the bosom of his shirt. . . . They believe these shirts will preserve them from death and secure them an earthly immortality."[14]

Another apostate who was in a position to have known if the Temple ceremony had been borrowed from Masonry was George W. Harris, who had married the widow of William Morgan after Morgan's strange disappearance in 1826. Mr. Harris and his wife were converted to Mormonism, spending a few years in Nauvoo where he became a prominent leader. After the exodus, he was in favor of making Kanesville, Iowa, the gathering place of the Mormons. They both apostatized and remained there as the pioneers pushed westward. In 1856, she divorced him, yet

[14] John C. Bennett, *The History of the Saints*, p. 272.

neither of them ever accused the Mormons of using Masonry for any ulterior purpose.

After mentioning certain "signs, tokens, grips of the hands, key words, etc.," he affirms that "they are peculiar to this secret organization."

Others wrote similar books against the Church and its secret ceremonies, yet they all failed to see enough similarities to bring the charge that it had been taken from Masonry.

The Masonic officials at the time of the conflict with the Mormons in Nauvoo never brought this charge against them. This false accusation was made by misinformed people, yet the falsehood has persisted.

The Temple ritual was not given in its fullness at the meeting on the 4th of May, but enough was administered to convince those men who had been Masons for years that Joseph Smith was imparting to them a wealth of information they had not known before. On subsequent occasions these same men were called together to receive further instruction on the endowment.

Before the Kirtland Temple was dedicated, similar meetings were held and instructions given on the rudimental principles of the endowment. In November, 1835, Joseph Smith said to his leading brethren, "The endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts—The order of the house of God has been and ever will be the same—you need an endowment, brethren, in order that you may be prepared and able to overcome all things."

THE SHADOW ACROSS THE THRESHOLD

The Prophet was anxious to impart all the Temple ritual before his enemies should silence his tongue. He had

hoped that the Temple would be completed before his mission was ended, but at the very time he was admitted to the Masonic fraternity, he had a lingering premonition that his days were numbered. This is likely one strong reason for seeking membership in that fraternal society.

One month after the Masonic dispensation had been granted to Nauvoo, he preached a sermon to the members of the Relief Society, informing them that the Church was not fully organized in its proper order and would not be until the Temple was completed "where places will be provided for the administration of the ordinances of the Priesthood."

He further explained that he would not have many opportunities of instructing his people on these important items "as they would be left to themselves; they would not long have him to instruct them." He spoke of delivering the keys of the Priesthood to his colleagues, and promised the women of the Church that they should receive those coveted blessings in connection with their husbands. He concluded by saying that God had appointed him elsewhere.

Within a month after the lodge was set up in Nauvoo, he preached at the funeral service of Ephraim Marks, again speaking as if he knew his mission was soon to end. "Some have believed that Brother Joseph could not die," he said, "but this is a mistake. It is true there have been times when I had the promise of my life to accomplish such and such things. I have not at present any lease on life. I am as likely to die as other men."

This lingering premonition goaded him to give the endowment to his brethren before the Temple was completed.

One year later, he called together most of the brethren who received the initial endowment on the fourth day of May, giving additional information about the endowment

"and instructions in the Priesthood on the new and everlasting covenant."

It is obvious that if he intended developing some form of spurious Masonry, he would not repeatedly be giving the instructions to the men who had been members of the lodge for several years. At this second meeting, he even had Judge James Adams make the journey from Springfield, in order to share in the endowment.

Two days later, he met with the same brethren in the upper room of his store "to attend to ordinances and counseling." The following day, he was in session with the same brethren "in conversation, instructions, and teaching concerning the things of God."

Judge Adams, a prominent authority and official in the Masonic fraternity, would have known in a moment if Joseph Smith were stealing any secrets from Masonry, yet his admiration for Joseph Smith was increased by every opportunity he had to receive his counsel.

It is significant that at the close of the last session of the endowment, Judge Adams gave to the Trustee-in-trust a deed to eleven quarter-sections of land on the Illinois prairie.

On December 2, 1843, the endowment was given to Parley P. Pratt, Orson Hyde, Wilford Woodruff, and other leaders. Thirty-five persons were present on that occasion.

Though the Masonic Temple was completed and dedicated before the martyrdom, it was regarded as entirely inadequate for the Temple endowment. Though it was built according to Masonic specifications and plans, it was certainly not suitable for the administration of the Temple ceremony.

AN ALTAR OF STONE IN THE WILDERNESS

President Brigham Young once said that if the enemy prevented them from completing the Temple in Nauvoo, "We will receive our endowments, if we have to go into the wilderness and build an altar of stone." Despite their anxiety to receive that coveted blessing which, in an emergency, could be administered at an altar of stone, they never considered using the Masonic temple for that purpose, though their dispensation had been denied and the Masons in Illinois had refused to fraternize with them.

Though an altar of stone in the wilderness might provide a suitable place to administer the Temple ritual, during an emergency, the Masonic temple in Nauvoo was definitely inadequate. At least one person did receive his endowments in the wilderness at an altar of stone. The occasion was this:

Early in 1843, Addison T. Pratt left Nauvoo for a mission in the South Pacific. In the autumn of 1848, he returned to America by way of San Francisco. He never received any of the endowment in Nauvoo. He was called upon another mission to the Society Islands, but was anxious to receive the endowment which many of his brethren had received in Nauvoo. On July 21, 1849, President Brigham Young, Parley P. Pratt, Erastus Snow, Charles C. Rich, and a few other brethren assembled on Ensign Peak, north of Salt Lake City, where the endowment was administered to Elder Pratt. The spot had been dedicated for the purpose.

During the last two years of the Prophet's life, he preached much in public about the keys of the priesthood and the Temple endowment. This vital information was expounded in public, as the full plan of the Gospel was unfolded to his mind and because he seemed to sense that his life's span was drawing to a close.

On the first day of May, 1842, he declared in a sermon that the keys of the priesthood are certain signs and words

by which false spirits and messengers could be detected. He promised that the full details of this necessary information would be revealed to the Elders when the Temple was completed. "The devil knows many signs," he explained, "but does not know the sign of the Son of Man. None can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies."

His mention of keys, tokens, and signs at this time was not because he had suddenly learned it from attending three meetings of the Masonic lodge. His association with the lodge for three brief meetings and the realization that many of his brethren would soon be initiated made the occasion an opportune one for discussing the subject of the keys of the priesthood. The Sunday following his initiation, he spoke of the key words and signs belonging to the priesthood, "yet years earlier he had received that information. Six years before his membership in the fraternity, he spoke at length about that subject, explaining that Elijah and other heavenly messengers had restored the various keys of the priesthood. He said the same in 1829, when angels restored the keys of the priesthood before the Church was organized."

At the time the cornerstones of the Nauvoo Temple were laid, he seems to have known the full plan and purpose of the building. At the April conference in 1841, he assured his people that great blessings would be given to them when the building was finished. A few months later he explained that in the Temple the Elders would be endowed with power from on high, receiving blessings which had been hid "from generation to generation." Those prominent Masons who were the first to receive the endowment were definitely convinced that he was imparting valuable information to them that was not to be found in Masonry.

An epistle from the Church authorities, written in Au-

gust, 1840, described the proposed Temple as a "house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeable to His divine will."

The following January, a similar epistle spoke of the Temple as a house in which all the functions of the priesthood would be duly exercised and where instructions from the Most High would be received.

Numerous, indeed, were the early references to the Temple ritual in the sermons and writings of Joseph Smith. Though a few rudimental principles may have been similar to the Masonic ritual, he opened a vast, new field of wisdom that had certainly been "hidden for generations."

From the teachings of President Brigham Young on the purpose of temples and the meaning of the endowment, we quote these significant instructions:

> Soon after, the Church, through our beloved Prophet Joseph, was commanded to build a Temple to the Most High in Kirtland, Ohio, and this was the next House of the Lord we hear of on the earth, since the days of Solomon's Temple. Joseph not only received revelation and commandment to build a Temple, but he received a pattern also, as did Moses for the Tabernacle, and Solomon for his Temple; for without a pattern, he could not know what was wanting, having never seen one, and not having experienced its use.
>
> Without revelation, Joseph could not know what was wanting, any more than any other man, and, without commandment, the Church were too few in numbers, too weak in faith, and too poor in purse, to attempt such a mighty enterprise. But by means of all these stimulants, a mere handful of men, living on air, and a little hominy and milk, and often salt or no salt when milk could not be had; the great Prophet Joseph, in the stone quarry, quarrying rock with his own hands; and the few men in the Church, following his example of obedience and diligence whereever most needed; with laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other, the Kirtland Temple, the second House of the Lord that we have any

published record of on the earth, was so far completed as to be dedicated. And those first Elders who helped to build it, received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fullness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment in this assembly? You need not answer. Your voices would be few and far between, yet the keys to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by killing a few, for he cannot do it. God has set his hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder Him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. And, by toil and daily labor, they found places in Missouri, where they laid the corner stones of Temples, in Zion and her Stakes, and then had to retreat to Illinois, to save the lives of those who could get away alive from Missouri, where fell the Apostle David W. Pattern, with many like associates, and where they were imprisoned in loathsome dungeons, and fed on human flesh, Joseph and Hyrum, and many others. But before this had transpired, the Temple at Kirtland had fallen into the hands of wicked men, and by them polluted, like the Temple at Jerusalem, and consequently it was disowned by the Father and the Son.[15]

[15] *Journal of Discourses*, II, 31-32.

The following brief extracts from the *Journal of Discourses* contain some of Brigham Young's philosophy on this subject.

> We wish a temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinances of the Priesthood to the Saints for their exaltation. (IX, 240).
>
> It is absolutely necessary that the Saints should receive the further ordinances of the house of God before this short existence shall come to a close, that they may be prepared and fully able to pass all the sentinels leading into the celestial kingdom and into the presence of God. (XII, 163).
>
> Then go on and build the temples of the Lord, that you may receive the endowments in store for you, and possess the keys of the eternal Priesthood, that you may receive every word, sign and token, and be made acquainted with the laws of angels, and of the kingdom of our Father and our God, and know how to pass from one degree to another and enter fully into the joy of your Lord. (II, 315).
>
> The temple will be for the endowments—for the organization and instruction of the Priesthood. . . .When the temple is built here, I want to maintain it for the use of the Priesthood. If this cannot be, I would rather not see it built, but go into the mountains and administer therein the ordinances of the holy Priesthood, which is our right and privilege. I would rather do this than to build a temple for the wicked to trample under their feet. (VIII, 203).
>
> At Nauvoo, Joseph dedicated another temple. . . .He knew what was wanted, for he had previously given most of the prominent individuals there before him their endowment. He needed no revelation then, of a thing he had long experienced, any more than those now do, who have experienced the same things. (II, 30).

It is evident that the Prophet Joseph Smith had a full and complete vision of the Temple, its design, and purpose at the time the cornerstones were laid. Because he did not reveal all these facts to the public at that time, we need not assume that he was obliged to wait until he attended three short meetings of the lodge before he was given the

necessary information. At one time, he said that the design the Lord had in sending us into the world and the means by which we might work our way back into His presence "I shall keep in my own bosom at present." That was his policy regarding the endowment that was designed for the Temple as soon as it was completed.

Long before he took that initial step in Masonry, he was in possession of a wealth of information regarding the endowment that was to be administered in the Temple.

Chapter 10

TEMPLE WORK AMONG THE NEPHITES

The Book of Mormon is a history of three separate colonies brought from the old world to the American continent. It is concerned largely with a colony led from Jerusalem by Lehi about 586 B. C. Soon after landing in this country, these people broke up into two factions, the Nephites and the Lamanites. The latter were cursed with a dark skin because of their wickedness and rebellion. Centuries later the Nephites apostatized from the Christian faith, and the Lamanites exterminated them. The Lamanites were the ancestors of the American Indians.

The ceremonials and rituals that the Indians have transmitted from father to son from ancient times may have been taken from the Nephites at a time when they had priests and prophets and an extensive system of religious ceremonies.

This colony of Israelites from Jerusalem brought with them the Old Testament books that were in existence at that time, these sacred documents being inscribed upon plates of brass. For many centuries the righteous Nephites enjoyed the spiritual gifts of prophecy and revelation. God

inspired their great preachers and leaders; angels visited them and instructed them in the way of salvation. Though they read and preached from the Old Testament record upon the brass plates, they continued to receive additional scripture, which was written upon their own metal plates.

Soon after their arrival in this country, we read:

> And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine.[1]

It is not unreasonable to believe that God could have revealed to the Nephites the same ceremonies that were revealed to King Solomon and his successors in Jerusalem. Since the first Nephite Temple was similar to that which was erected in Jerusalem in Solomon's time, it is not unlikely that the temple in America was built for the same purpose, the Nephites being divinely instructed in the ritual that must be conducted in the sacred edifice.

Six hundred years later, the Nephites were building Temples and carrying on the work that had been instituted in their first Temple.

The Book of Mormon teaches that Jesus appeared to the Nephites after His resurrection and ascension into heaven. His first appearance was made to a group of devout worshipers assembled at the Temple in the land Bountiful. The houses of worship built by the Nephites were surely used for the same ceremonies that were administered in the House of the Lord in Jerusalem.

Even after the Nephites were destroyed, about 400 A.D., it is not unlikely that the Indians perpetuated many religious practices they had learned from the Nephites. Long

[1] 2 Nephi 5:16.

after that time, it was customary to erect temples to their deities. The historian Bancroft estimates "that 80,000 temples and churches were erected to Quetzalcoatl."[2]

Another student of the subject has said of the origin and transmission of certain mystic rites of the Indians:

> The thronged mythology of the Moquis has given rise to a very complex system of worship, which rests upon this theory: In early days certain superhuman beings, called Cachinas, appeared at certain seasons, bringing blessings or reproofs from the gods, and, as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moquis say, was the origin of their numerous Katcheens societies.[3]

From other reliable historians, we quote:

> After this we may be prepared for Lord Kingsborough's deliberate confession that the Aztecs had a clear knowledge of the Old Testament and most probably of the New, though somewhat corrupted by time and hieroglyphics![4]
>
> Knowledge was handed down from generation to generation and preserved in a book in which was also a record of their progress until that time; of their monarchs, laws and customs; of the system of their ancient calendars; of the character of their years, and symbols of their months and days; of the signs and planets, cycles and series; of the first day of the new moon; of the transformations, in which is included moral philosophy, as also of the arcanum of the vulgar wisdom hidden in the hieroglyphics of their gods, with all that pertain to religion, rites and ceremonies; for which cause the book was called "A Magori Analogato," Divine Book.[5]
>
> They, the American aborigines, assert that a book was once in possession of their ancestors; and along with this recognition they have traditions that the Great Spirit used to foretell to their fathers future events; that he controlled nature in their favor; that angels once talked with them; that all the Indian tribes descended

[2] H. H. Bancroft, *Native Races*, III, 275.
[3] J. W. Lesueur, *Indian Legends*, p. 174.
[4] Prescott, *Conquest of Mexico*, Vol. II, p. 287.
[5] Boturini, p. 129.

> from one man who had twelve sons; that this man was a noble and renowned Prince, having great dominions; and that the Indians, his posterity, will yet recover the same dominion and influence. They believe by tradition that the spirit of prophecy and miraculous interposition once enjoyed by their ancestors will yet be restored to them, and that they will recover the book, all of which have been so long lost.[6]

The cultured Nephites erected palatial Temples in which their sacred ceremonies were performed, while centuries later the Indians were content to resort to subterranean chambers for their rituals. These underground "kivas" are regarded by students of the subject as special council chambers where the religious rites are administered to the men of the tribe who have been initiated into the secret order of the clan. There are many features of the kiva and its ritual that have a striking resemblance to Solomon's temple.

In these underground rooms, a sacred fire was kept burning or smoldering all the time. It has been suggested by some authorities that certain ablutions connected with their rituals were performed in the kiva, its position below the surface of the ground symbolizing the grave, just as baptism symbolizes burial and resurrection.

It is evident to the readers of the Book of Mormon that the Nephites built many Temples in which their religious ceremonies were performed. It is not unreasonable to assume that the Indians may have perpetuated some of these ceremonies, changing them materially with the passing of time.

As evidence that the Nephites' project of temple-building was carried out over a large area, we call attention to the following incidents: President Brigham Young was invited to Manti, Utah, to dedicate the site where the Mor-

[6] Colton, *Origin of the American Indians*, published in London, 1833.

mons would build a Temple. A choice plot of ground near the center of town had been selected for the purpose, but when President Young visited the place on April 25, 1877, he took Warren Snow and went to the hillside beyond the town. Brother Snow relates:

> We two were alone: President Young took me to the spot where the Temple was to stand; went to the southeast corner, and President Young said, "Here is the spot where the Prophet Moroni stood and dedicated this piece of land for a Temple site, and that is the reason why the location is made here, and we can't move it from this spot; and if you and I are the only persons that come here at high noon today, we will dedicate this ground."

At an early date, it was made a matter of record that on the fifth day of August, 1850, President Brigham Young pointed out the site on the hill where the Manti Temple was later built. At that early date it was definitely stated that the Temple should be built on that site.

The residents of St. George experienced a similar surprise when, a few years earlier, the same inspired leader visited that community for the purpose of dedicating a Temple site. At that southern city, two sites had been approved by the local brethren. Both of these sites were on an eminence which, like the site at Nauvoo, provided an appropriate location for a Temple. When President Young visited the two proposed sites, he requested that his teamster conduct the party to the lowest place in the valley, a veritable swamp, infested with marsh-grass and cattails. Pointing out the marsh to the brethren, he explained that the Temple must be built at that place, because the Nephites had previously dedicated that very site for the erection of a Temple, but had been unable to bring their hopes to a full fruition.

It required months to drain the swamp, and with special machinery, resembling well-drilling machines, drive tons of

rock into the boggy soil to prepare a suitable foundation. Despite the vast amount of labor required to make this site suitable, Utah's first Temple was erected where the Nephites had planned to build.

The following incident was related to the writer in the St. George Temple in the presence of the acting president of the Temple, George F. Whithead, and others. The narrator was Elder David Cannon, a member of the presidency of the Temple, who said that his famous father, David H. Cannon, a prominent pioneer in southern Utah, was once captured by the savage Navajos, who were anxious to kill him for revenge, one of their braves having been killed a short time before by a party of whites en route to California.

Many of the native tribes in the southwest had agreed that the Mormons were their friends and should never be molested. For this reason they were requested to keep their hair clipped up to the top of their ears when traveling in Indian territory. Brother Cannon, who could speak the language of many Indian tribes, had neglected to keep his hair cut in the stipulated manner, and thus his captors refused to believe that he was a member of the society they were pledged to protect. He was tied to a tree; an archer was selected to send an arrow into his breast, yet he contended with that chief that he was a Mormon, whereupon the chief ordered the archer to put aside his bow and arrow for a moment. The angry leader of the Navajos approached the trembling white man and tore open the front of his shirt. When he saw the marks of the priesthood upon his clothing, the spirit of the war-party instantly left the face of the chieftain, and the smile of a friend played upon his rugged features. Removing the buckskin thong which bound the captive, the venerable red man explained: "Many moons ago, when my people were good, and the Great Spirit often visited them, they were permitted to wear those same marks in their

clothing; but when my people went to war, and forgot the teachings of the Great Spirit, he never came to them any more, and they were not permitted thereafter to place those marks in their clothing."

Their white friend was taken to their village, where he was entertained with great hospitality. When he departed for his home, an escort of warriors conducted him to the settlements of the white men.

It is not unlikely that the many "Masonic touches" in the folklore and ritual of the American Indians have descended from the distant past, dating back to the time when the Nephites administered their sacred rites in their holy Temples. It is equally logical to assume that those rituals were very similar to the rites performed in the Temple at Jerusalem. If some features of the Solomonic ritual have been preserved and transmitted through the years by the Masons, as they declare, it is just as reasonable to assume that the knowledge the American Indians have of "Masonry" has descended in the same manner—a sort of spurious, counterfeit system without the priesthood and authority that first established and operated it, for which reason it lost most of its sublime and sacred nature, becoming a worldly and temporal institution completely shorn of its former grandeur and spiritual significance.

Chapter 11

"FREEMASONRY" AMONG THE AMERICAN INDIANS

Many Masonic authorities have been impressed with the striking similarity of certain rites, ceremonies, symbols, and signs among the American Indians to the institution of Freemasonry. Most students of the subject admit this apparent resemblance and seek to explain the mystery. Their amazement is increased, however, as they become acquainted with the ruins of ancient temples in Central and South America and Mexico.

This subject is so pertinent to the theme under consideration that it deserves attention. Before attempting to offer an explanation of this profound mystery, let us consider the testimony of Masonic historians respecting the similarities that exist, both among the present day Indians and the ancient builders of temples and pyramids.

In Mackey's *Encyclopedia of Freemasonry,* we read:

> Among the many evidences of a former state of civilization among the aborigines of this country which seem to prove their origin from the races that inhabit the eastern hemisphere, not the least remarkable is the existence of Fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric

> knowledge, which they carefully conceal from all but the initiated. De Witt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claim that their institution has existed from the era of the creation. The times of their meeting they keep secret, and throw much mystery over all their proceedings.

Mr. Frank Cushing of the Smithsonian Institute was commissioned to make a careful study of the customs and traditions of the Pueblo Indians of the southwest. He became a member of their tribe and an influential chief among them. Among the interesting discoveries he made as an honorary member of their clan was the following: "The existence of twelve sacred orders, with their priests, their initiations, their sacred rites, as carefully guarded as the secrets of the ancient sacred mysteries to which they bear great resemblance."

The historian Brinton tells us in his instructive work, *The Myths of the New World,* (p. 285) that among the red race of America:

> The priests formed secret societies of different grades of illumination, only to be entered by those willing to undergo trying ordeals, whose secrets were not to be revealed under the severest penalties. The Algonkins had three such grades—the Waubino, the Meda, and the Jossakeed, the last being the highest. To this no white man was ever admitted. All tribes appear to have been controlled by their secret societies.

Another authority has written of this mysterious subject: "Everyone who knows the Pueblo Indian knows that so far as his profession of Christianity goes it is his pastime, his real religion is that remarkable system of rites which his fathers have delivered to him as a trust from the foundation of the world."[1]

[1] C. F. Sanders, *The Indians of the Terraced Houses,* p. 39.

In Dr. Mitchell's popular book, *The History of Freemasonry,* we learn of this subject:

> It is true, that, if we believed there was reliable testimony that Masonry was in the possession of the Indians before the discovery of this continent by Columbus, it would become a subject of deep interest to inquire whether the aborigines sprang from the lost tribes of Israel; and, this fact being ascertained, then to determine whether, at any period, there was a commercial intercourse carried on between them and any other portion of the world; for if, in 1492, Masonry was known to the aborigines, the conclusion is irresistible, that they received it from an intercourse with some other nation or people, as they could not have brought that knowledge with them long before Masonry was instituted.
>
> The religious ceremonies, but more especially their belief in one great spirit, one great first cause, one God, favors the idea that they were descended from the Jews. . . .
>
> To our subject, it is important that we ascertain, if possible, whether Freemasonry was known to the Indians prior to the discovery of the continent by Columbus. If it can be shown that Masonry was, at that time, known to the aborigines, it would prove to our mind, satisfactorily, either that the Indians came here since the building of the Jewish Temple; or that, if they emigrated to this country at any time anterior to the days of Solomon, other emigrants came among them afterward, for no man can show any reliable evidence that Masonry existed in the world until it was instituted by King Solomon. No one, who does not jump to conclusions from mere chimeras of the brain, can for a moment suppose that Masonry was in possession of the lost tribes of Israel, and they, landing on this continent, perpetuated it down to the present day. As well might we suppose, as before suggested, that it had been left here by Noah, or that it was instituted at the Tower of Babel, after language was confounded, with a view that, by this universal language, men might be able to recognize and hold communion with each other the world over. Either of these fanciful suppositions would drive us to another, more serious in its consequences, viz., that God failed to accomplish his designs, for the Bible tells us, that the whole earth was submerged, and that only Noah and his family were saved; and that sacred volume also informs us that the language of the Babylonians was confounded, that they might not hold communion one with another, but, thereby, be compelled to separate into tribes or nations, speaking the same tongue. But granting that Masonry did exist on this

continent before its discovery by Columbus, would it not be quite as rational to suppose it was brought here immediately after the completion of Solomon's Temple?

The Bible informs us that the wise men of all nations visited Jerusalem, to behold the Temple, and learn wisdom of Solomon. Now, if there were at that time any wise men on this continent, they certainly visited and learned wisdom of Solomon. But we cease these wild speculations, and come to the naked proposition—Were the aborigines in possession of Freemasonry when this continent was discovered by Columbus? We answer, unhesitatingly, they were not; and, though we can not be expected to prove a negative, we shall proceed to show upon what shallow proofs reliance is placed by those who maintain the opposite ground. . . .

I am not able from the source of information now before me, to give a more circumstantial account than I have above, of these secret Associations. The accounts we have, speak of them only in connection with the Welch Indians, and have been furnished by writers not of the Mystic Craft, who introduced the facts in relation to them, for the single purpose of showing that the ancestry of those Indians must have emigrated from Wales. Of this there can be no reasonable doubt. This emigration must have taken place several centuries before the days of Columbus, and the knowledge of Freemasonry, which these emigrants possessed, must have been derived from the Druids, of whom there were more in Wales than in any other country in Europe. . . .

The Menominees and Iroquois may have learned their mysteries from the Welch Indians; or, on the supposition that they did not, their knowledge of the mysteries might be traced to a more ancient source—even the same from which the Druids themselves derived them. . . .

It is asserted that Freemasonry existed in Mexico long before the days of Cortes, and it will be seen that we are subject to some embarrassment in denying the truth of this assertion, when we remind our readers that the affirmative party have done nothing but to affirm.

In 1880 William McAdams wrote of his explorations in ancient mounds and Indian villages:

I have spent considerable time during the last few years exploring our ancient mounds and earthworks, and have been surprised frequently to find mounds and earthworks resembling well-known symbols of Masonry. . . Some of them are thus: Circles,

squares, triangles; triangles and squares surrounded by circles; circle between parallel lines; the Mason's square was not only an architectural measure, but a chronologic guide with the ancient Mexicans. . . Pre-Columbian dwellers of North America had a pretty good idea of our Egyptian obelisk, and engraved it on stone, in connection with an equilateral triangle, all of which is decidedly Masonic.

Masonic signs and symbols originated in the first separation that took place in the family of Adam. Masonry may be traced in all mythology to the remotest parts of the globe. In the temple of the Sun, Moon, and in the very Idols of Mexico, in the Pyramids, Tombs, Babel, Stonehenge, and in the Solemn Groves of the Druids. Masonry shall be traced wherever man is found.[2]

THE VOICE OF AN INDIAN IS HEARD IN THE LAND

From another authority we quote:

The question of Freemasonry among the American Indians has only been partially studied. Was there a Freemasonry among the primitive tribes? If we have in mind an organizatoin of operative builders who evolved into a speculative fraternity of character builders with well defined regulations and usages, we will not find any Freemasonry among them; but if we conceive of Freemasonry as teaching basic spiritual truths by symbols and allegories that have come down from prehistoric times, we may well study the legends and beliefs of the Indians, and will discover similarities that may possibly point to some common origin. . .

Many distinguished Indians have since become members of the Fraternity, among whom was the late Gen. Eli S. Parker, the Seneca chief, who was aide to Gen. Grant in the Civil War.

When called upon at a Masonic banquet, General Parker thus referred to himself: "I am almost the sole remnant of what was once a noble race, which is rapidly disappearing as the dew before the morning sun. I found my race melting away and I asked myself, 'where shall I go to find a home and sympathy when our last council fire is extinguished?' I said, 'I will knock at the door of Masonry and see if the white race will recognize me as they did my ancestors when we were strong and the white man weak.'

"I knocked at the door of the Blue Lodge and found brotherhood around its altar. I went before the great light in the Chapter and found companionship beneath the Royal Arch. I entered

[2] J. A. Weisse, *The Obelisk and Freemasonry*, p. 164.

the Encampment and found there valiant Sir Knights willing to shield me without regard to race or nation. If my race shall disappear from the continent, I have the consoling hope that our memory shall not perish. If the deeds of my ancestors shall not live in stories, their memories will remain in the names of our lakes and rivers, our towns and cities, and will call up memories otherwise forgotten. I am happy; feeling assured that when my glass is run out I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin and drop in my lonely grave the evergreen acacia, a sweet emblem of a better meeting."

Many distinguished Indians have found the same bond of true fraternity in our Lodges. A few white men have been priviledged to participate in the "medicine lodge" of the Indians. Such was the priviledge of Brother Alanson Skinner who received the rites of the Menominee tribe and at their request paraphrased the ancient myth which is the theme of their rite. . .

Brother Skinner tells us that among the so-called Pueblo Indians where they have lodge rooms, altars and secret rites, they teach a profound philosophy of religion and that they have secret and sacred words used only in the lodge and with such lost meaning that it can be really called a "lost word."

The Bureau of American Ethnology has much data on every phase of Indian life, religion, culture and traditions but only a few scholars who are qualified have unearthed the little we have with which to definitely compare the rites and ceremonies with the rites and customs of Freemasonry.

Furthermore, we as Masonic students are yet far from definite knowledge of the origin of much of our so-called ancient usage. We know but little of the Eleusinian rites of ancient Greece; and even less about the rites of Isis, which seem to have eventually evolved into the rites of Osiris, Isis and Horus.

One outstanding feature of all the ancient mysteries, which seems also to be an outstanding feature of the Indian myths was the deep spiritual significance—belief in the Great Spirit and in Immortality.[3]

Some Masons have related interesting accounts of being protected by the Indians, their lives being spared in some cases, because they gave the Masonic distress signal. W. L.

[3] *The New Mexico Freemason*, Oct., 1937.

Boden has written in his book, *Masonry Among the American Indians,* that:

> During the War of the Revolution, at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Colonel McKinstry, then a Captain in Patterson's regiment of Continental troops, was twice wounded, and later taken prisoner by Indians in the British service. The previous bravery and success of Colonel McKinstry had excited not only the fears but the resentment of his Indian conquerors; and in accordance with their custom in warfare, he was doomed to die at the stake, with all the horrid and protracted torments which the Indians knew so well how to inflict and to endure. He had been fastened to the fatal tree, and preparations for the human sacrifice were rapidly proceeding, when, in the agony of despair, and scarcely conscious of hope, he made the mystic appeal of a Mason in the hour of danger. It was seen and understood by the Indian chieftain Brant who was a Mason, and present on the occasion. Brant at once interposed in his behalf, and succeeded by his influence, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return home on parole.

Another author, Edwin A. Sherman, in his book, *Fifty Years of Masonry in California,* has written of the Indians' acquaintance with Masonic signs, though they were not known to have been associated with Masons:

> On one ocassion Bro. Saschel Woods with a small party of men had diverged from the main line of travel to Santa Fe and proceeded to Taos. This small party, having completed their business transactions, started to return across the country in a more direct way than going back by the way of Santa Fe. On the second or third day's journey homeward they were surprised and surrounded by a large body of Indians, from which there was no escape. They were captured, disarmed, and taken up into the mountains where there was some small timber, and each one of them tied and bound to a tree, where their captors piled brush around them to be set on fire and burn them after gratifying their barbarous intentions and mutilation of their victims. While thus

bound, and just before the torturing was to commence, Bro. Woods managed to free his arms, and it flashed upon his mind in an instant to give the Masonic sign of distress, though he had not the least hope or expectation that it would be recognized, but he made it at a venture. To his surprise it was not made in vain. The Chief of this tribe of Indians immediately sprang toward him and cut his bonds loose, and all proceedings with the others at once ceased. The Chief then informed him that one of his party had killed an Indian of his tribe without any just cause or provocation. Bro. Woods informed him that there must be some mistake and that none of his party was guilty of such an act, that at the time it was alleged to have been done, he and every member of his party were in Taos, and stopping all together at the time at the same meson or hotel, and knew nothing about it whatever. The Chief then said to him: "I will keep all your men here prisoners, and I will send a small party of my tribe with you to Taos. If the owner of the hotel says that you and your men were at his place, on the same day that you say you were, and that they knew nothing about the killing of one of my tribe, then I will spare your lives; but if you have lied to me, then it shall be worse for you and them than we at first intended." So the captives were untied from the trees while Bro. Woods with the small party of Indians rode to near Taos, and two of the Indians went into the town, made inquiry, and brought out the owner of the hotel, who confirmed all that Bro. Woods had stated, and then returned with him to where the rest of the tribe with their prisoners were waiting. The Chief, on being informed by the small party of Indians on their return that Bro. Woods had told the truth, immediately gave orders to release all the prisoners; their horses, guns, ammunition, and everything taken from them were restored, and a strong escort of this tribe was sent to accompany them several days by a circuitous route, so that they might not fall in with that part of their tribe that was still out hunting to gratify their revenge. When they had struck the main road their Indian escort left them, and they continued their homeward journey in safety.

A writer in the *Trestle Board* in its issue of January, 1895, gives the following thrilling account:

After leaving Salt Lake we travelled some days without notable incident, until about the middle of the forenoon of the fourth or fifth day, when, while the entire train and all hands were quietly jogging along, as suddenly as a flash of lightning, Ute

Indians seemed to rise out of the earth, as it were, all around our whole train and company, and each Indian leveled his rifle on a member of the train.

Then, for the first time in my Masonic experience, I found my own life and those of all my company in peril. I thought quickly,—"It can do no harm, it may do good, and I will try the virtue of a certain signal." I gave it, when instantly I heard a loud yell and saw every gun drop as if the hands that held them had been paralyzed! I began, dazed though I was, to look around for the one who, by magic as it were, had wrought such a deliverance, when my eyes rested upon one on a horse coming straight to where I stood transfixed as the Sphinx. As soon as he knew that I saw him, he motioned to me to approach him, which I was glad to do. Arrived at the side of his horse, he took me by the hand, lowered his mouth to my ear, and in a whisper said, "Are you a Mason?" and this, too, in as good, unbroken English as I could command. I replied, "I am," and he responded "So am I." He then spoke to his command in Ute language, and they sat down on the ground with their guns across their laps. He then told me to follow him, which I did, and went out of sight of the Indians and of my company, behind a hill, when he dismounted and proposed to examine me to ascertain if I was a Mason, of which he soon expressed himself entirely satisfied. I then asked him who he was, and how he spoke my language as fluently as any white man could speak it. He told me that his name was Walker, and that he was a half-breed Ute; that he had been educated in a New England college, graduated, and then was initiated, passed and raised in a Master Mason's or Blue Lodge, and then returned to the place of his nativity—to his mother's people, who had almost forced upon him their chieftainship. He then inquired my destination, and on being told that it was Los Angeles, he told me that it was useless for me to try to get there without an escort of Utes. He then detailed fifteen of his best men, gave them instructions to escort us to Los Angeles, without pay or the promise of hope thereof, and did it most faithfully.

DID THE MORMONS TEACH "MASONRY" TO THE INDIANS?

In an address by John McCoach, delivered before the Colorado Springs Scottish Rite Association and published in the *Square and Compass,* February, 1908, he related a highly interesting account of his experiences with an Indian

tribe and tried to explain how the Indians had become familiar with Freemasonry:

> When and where did the North American Indians get the secrets of Free Masonry? Some of the wild tribes have them, I know, and I will tell you a little of the experience I had with a band of Nez Perces in Idaho. I, with ten others, was employed to drive a large herd of cattle from Gallatin Valley, in Montana, to Williamette Valley, in Oregon. The man in charge was Dr. Hartman, formerly of Ohio. He was a Master Mason, and so were six others, making seven out of the eleven that had received the first three degrees of Masonry.
>
> We went down the Salmon River Valley in Idaho; the route was rough, but the hardest part of the trip was herding the cattle at night. We had four wagons to carry our supplies, etc. One day, Dr. Hartman and I were riding some distance behind the outfit. The Doctor espied something bright in the dust of the road. He dismounted and picked up a brass penholder with the pen inserted in the barrel. He dropped it in one of his pockets and remounted, rode into the camp where the boys were preparing supper. We unsaddled our ponies and I took both out to the herd. While I was gone a squaw came to camp with some moccasins and other beaded trinkets to trade, as is their custom. She bantered the Doctor as she did the others to swap. The Doctor pulled the penholder out of his pocket and showed it to her. She held up a pair of moccasins, and a bargain was struck and a trade made. She disposed of her wares on about the same basis of value. Nothing was thought of the occurrence until the next afternoon, when we stopped alongside a small stream, preparing to make camp. A roving band of Nez Perces Indians, of some two hundred, stopped on the other side of the creek, and went into camp. Before we hardly knew of their presence, a chief and the swapping squaw of the evening before came to our camp. The chief spoke some English and accosted the Doctor, holding up the brass penholder, asking if he swapped for moccasins. The Doctor nodded he had. The Chief told him to get the moccasins, which he did.
>
> The Chief took the moccasins and hurriedly and angrily pulled the strings out and handed them to the Doctor, and the moccasins and penholder to the squaw, as much as to say the strings were of the value of the penholder. The others brought what they got from the squaw. He soon wound up the trades, and I assure you there were no protests, for the band on the other

side of the creek looked too formidable for our little squad. The Doctor in his effort to get the affair adjusted, in throwing his arms about displayed a Masonic pin on the lapel of his vest—a square and compass with the letter "G." The Chief saw it, and instantly his demeanor changed, and if it is possible for an Indian's countenance to change, his did; for then and there he gave the sign of the first degrees of Masonry, took the Doctor by the hand, and they went back to the wagon and talked. In a short time the Doctor called me, and when I went where they were, the Chief would not take the Doctor's word for it that I was a Mason, but I had to prove myself one by giving all the signs, exchanging the grips and words. We informed him that all our party were not Masons. We went up a side gulch, through a thicket, and found an open space.

I was sent for the other five, one at a time, that we knew to be Masons, for we had made ourselves known to each other. He would not take our word for it, and each was obliged to prove himself a Mason. After his examination of us, he appeared to be the best pleased Indian I ever saw, and, if I do say it, there were seven white men well pleased, for I am satisfied that he came with the pretext of the squaw's wares and settlement to pick a quarrel, kill us, and take the herd of cattle, and probably the squaw was sent the evening before to make the trades she did, for they wanted an excuse as they were playing friendly with the whites. After his examination of us, his talk of pleasure and smoke of peace, we went back to the wagons and the four profanes, who were nearly scared to death. We surrounded our stock and were preparing to send out herders with them. The Chief informed us that his braves would take care of all the stock, and his word was law; besides we had confidence in him by this time, so after eating our supper, we turned in and slept; but I fear our four profane friends and comrades slept but little that night. In the morning the stock was all right, and by the time we had our fire started the Chief and two bucks came over and gave us all the trout we could eat for breakfast. Some of our cattle had become sorefooted in traveling over the rough roads, and in the morning before starting we tied up their feet in burlap and gunnysacks; but this morning our Brother Chief gave a grunt of disgust and said "No good," rode over to his camp, and in a short time returned with half-dozen bucks and some raw-hides. He cut a circular piece, punched holes at the edge with his knife, put strings in the holes, then pulled it around the animal's feet, and by tying, formed a shoe or moccasin. After breaking camp, the chief and his band escorted us until

nearly noon. He told us he could go no farther, bade us good-bye; but before leaving he gave the Doctor a piece of wood with some hieroglyphic cut on it, and told him to give it to the first Indian who came to us and for him to give it to his chief. He and his band turned and rode away. After crossing a steep ridge an Indian came to us. The Doctor gave him the piece of wood, and by sign, etc., made him understand to take it to his chief. In a short time a chief and four bucks came to us, talked to us in broken English and Chinook for a short time and went away, and we were not molested by Indians during the remainder of our journey to the Williamette Valley, where we turned over the herd of cattle and separated.

I have never seen any of our party since. With the last Indian that visited us I saw or heard nothing Masonic. Now, where did the first Chief get his knowledge of Masonry? I know that some claim that medicine men have some kind of Masonry. Others claim that many chiefs were in the habit of visiting St. Louis and other Eastern cities with members of the Hudson Bay Fur Company; which had their traders among all the Indian tribes and that some of the Chiefs were made Masons while on such visits. My theory for the first Chief's knowledge of the degrees is that he received it from the Mormons of Idaho, that settled on the head waters of the Salmon River, near Fort Lemhi, a Mormon Fort. In 1842 Mormons at Nauvoo received a dispensation to open a Masonic Lodge from the Grand Master of Illinois. From the report to the Grand Lodge of Illinois, they got busy right away, having made 286 in less than six months. After trying to control them without effect, the Grand Lodge cancelled their dispensation and expelled the whole outfit. Shortly after they went West, settled at Salt Lake, Utah, and some of them went further North, and located in Idaho. They always held on to the dispensation, and from that authority they established a rite known as the Priesthood of Enoch, and they conferred their degrees on any one they wanted. Being isolated from the force at Salt Lake, they conferred their degrees on the chiefs of the different tribes for their own protection. I do not know if the chief was regular or not; I know not if we violated our obligations by conversing about Masonry with a clandestine Mason; but I do believe, if it had not been for the Masonic pin on the Doctor's vest and the Chief's knowledge of its import, your humble servant would not be here tonight.

From another Masonic publication we quote:

I am glad,—yes, I am very much pleased,—that you called my attention to the very able article in *THE TYLER-KEYSTONE*, "Is there Masonry Among the Indians?" I am pleased to know that there are other men that are interested in placing the American Indian on the higher plane where I feel that he justly belongs.

If Masonry is uplifting to the white man, why may it not have that same influence with the red man? It may be that if we would search the records of the past ages, we would find right here in our own United States something that has been buried in the rubbish of the Temple and that would throw much light on Ancient Masonry. . . .

Soon after General George A. Custer met his Waterloo on the plains of Dakota, I received a telegram to go to Washington, D. C. I was informed by the chief clerk in the Indian Office that the Indians at the Spotted Tail agency in Dakota were in a bad condition. There was fear expressed that they might leave the reservation and go on the warpath.

I was commissioned as Indian Agent, and I started for the agency. . . .

We had half a dozen Indian police with us as an escort. Lying around the camp fire one evening, I noticed that he wore a Masonic charm on his watch chain. He had traveled widely and had taken much interest in the Craft. He remarked that he had reason to believe that some of the Indians had knowledge of Masonry, and that while living among them in New Mexico he had seen some things that had set him thinking. He asked me to bear the thought in mind and see if our people had any knowledge of the work.

From that time on I tried to learn all I could of their secret lodges. My labor was not in vain. One day, sitting in my office, I noticed a long column of horsemen coming over the hill from the east to our camp; they all wore white blankets, and all rode white horses. The interpreters were called to explain. They said it was the Holy Lodge, or the Band of Execution, representing the highest law in the land, from whose decision there was no appeal. They rode on in single file until they came up to the agency buildings. There they dismounted in a very quiet way, and filed into the council room. Here they all sat in a circle. The peace pipe was lighted, and each one smoked and prayed to the Great Spirit, asking him to guide them in his way, as they did not want to do anything wrong and they were his children. . . .

I often talked with the leaders of the Holy Lodge, the supreme council, and inquired what the white blanket and the white

horses signified. I learned that all emblems and signs came from their fathers, and not from the white men.

They have a sign language. Many of the signs are very much like some that are used by Master Masons. Telling how they had treated an enemy in battle, how they had removed his heart, cut his throat, etc., the hand would follow the thought. When they greet their loved and respected brothers, they do it with all the fullness of their hearts; they throw their arms around their bodies, and kiss them on the cheek. Many points of fellowship are seen in these greetings.

The white horse and white blanket are emblems of purity, and badges of the Holy Lodge. The greatest likeness to Masonry is in the spiritual part of the work. The Fatherhood of God and Brotherhood of Man are inculcated. A brother in need finds always a brother in deed. They love and respect a brother Indian from the fullness of their hearts and from lessons taught them in infancy. The tenets of Masonry have been their rule and guide for thousands of years, and become a part of their nature. Brotherly love prevails, and every moral and social tie is cemented. What do they know about the word? Have they the word? Let us see. Did you ever stop to think about the word of an Ancient Master in Masonry? At the building of the Temple there were three that had the word; when one was killed, the word was lost. According to that, only one really had the word.[4]

From the *Masonic Bulletin*, August, 1915, we quote the following:

Legends which have a Masonic coloring are numerous among the American Indians. Some of them cause the enquirer to hesitate and consider before he puts them aside as being only characteristic of mystic, social and benevolent societies among the aborigines. The signs and words startle one by their evident proximity to those known in Freemasonry.

George Copway, one of the Ojibway tribe which dwelt on the northwestern shores of Lake Superior, was a highly educated Indian. He was a member of the Masonic Brotherhood. He asserted that the elements of Free masonry had long been known among the tribes of the forest. He stated that the Proficient in the Art wore a small badge of cloth adorned with wampum and surrounded by a fringe of feathers. On its face was a device of a finger

[4] *The Tyler-Keystone*, September 20, 1906.

pointing to a long road, emblematical of a future life of instruction. The badge was worn nearest the skin, on the breast. It was the Indian's diploma, the voucher of his character. The mystic credential of his standing.

There was a similarity in some points which characterized the principle festivals of the Iroquois, to some which obtain among us Freemasons of the present day. The Indians perambulated round their council room, which was always an oblong square, while the wigwams in which they live were circular. At each round of the procession, which followed the course of the sun it stopped at the east, where the three oldest chiefs were seated, dressed in the most ancient costume of the nation. Each time certain questions were asked of those venerables and answers returned. The procession consisted of nine males, two of whom were the bearers of the animal to be sacrificed to the Great Spirit, "Ho-wah-ne-o," whom they recognized as their Creator, Preserver and Benefactor. They never used, the full word "Ho-wah-ne-o," but simply said "Ne-o," even at their most sacred festival. The meaning of "Ho-wah" is Jehovah.

In the October (1919) issue of the *Iowa Masonic Bulletin,* we read:

In 1880, some of the White River Utes were out on the war path, and a party, one of which was myself, desired to cross the Sangre de Christo or second range of the Rocky Mountains, and as we were going nearly into the territory of these rebellious Utes, we were required to go in at least seven together and the government made us carry Winchester rifles and ammunition to defend ourselves with and then the licensed wagon drivers to haul our trunks and paraphernalia. We were required to walk three quarters of a mile ahead of the team and three the same distance behind it and one with the driver between these to avoid being surprised and be in hearing distance to assist or mobilize in event of signs of trouble and so forth. I happened on a certain day near the first of June to be with the front three, being a Mason and my companions were not such, when about ten o'clock in the forenoon, just as we turned a point on the mountain side, behold we were within 75 yards of about 75 to 100 Indians in their War Paint, walking single file down the side of the mountain, seemingly rather occupied looking closely at the ground. We three immediately cocked our guns, the noise of which attracted their attention, and they each seemed simultan-

eously to do the same thing. I saw that would not pay so said hold on to my companions—sat my gun down and hailed them with the grand hailing sign of a Master Mason, said something to them in their language and they all took their guns down and he asked in English that I meet him and pow wow. I started with my gun, when he told me to leave that, which I accordingly did. My companions did not want me to go and while parleying with them he saluted me with a part of the sign of a M. M. rather than the due guard, and I told my boys I was going to him or to meet him, and did so. We met, grasped hands as M.M.'s with the grip and then we went around behind some rocks and went through the grips and words of Blue Lodge Masonry, as well as you and I could meet and do it. Then he told me they were on the war path against those rebellious Utes who had but a few hours before gone across the path they were trailing when we came across them. They had seen us some time before we had seen them and said they were in the Government employ. I felt relieved and glad to meet a brother there in the wilds of Colorado even if he was a red Brother and belonged to a lodge to which mine was a clandestine one. He said that no one knew about how long the order had existed among them but that the Medicine men had gotten it from the Great Spirit and it was never given to anyone below a sub chief, as a common warrior would be useless if he had it in fighting the enemy if he happened upon a Mason, as he would be too lenient for Indian warfare.

Frederick S. Barde has written about this mystery:

A Scottish Rite Mason who has lived long in Oklahoma was asked if he believed the Osages knew anything of Masonry. He replied instantly that he did, and told of having recognized certain signs used by an Osage who had shown curiosity in examining a Masonic badge. This Osage could not speak English and talked through an interpreter. This Scottish Rite Mason had no familiar acquaintance with the Osages, and admitted that his belief was based largely on surmise, as he did not attempt to hold Masonic communication with the Indian.

The observation and belief of this Mason is common to many others. A Mason ignorant of Osage customs and speech, watching attentively a conference of Osages, and departing without inquiry, might be convinced beyond the shadow of doubt that these Indians know something of Masonry.

All North American Indians have an inter-tribal means of communication, known as the sign language. It is so graphic and comprehensive that two Indians, wholly unable to understand each other orally, may converse easily and with certainty in this language. In it are two signs that correspond without appreciable difference to two of the most important signs of Masonry, both in the degree of Master Mason. Remarkable as it may be, the meaning of these Indian signs is practically the same as their Masonic counterparts, one being concrete and the other more or less abstract.[5]

In the Masonic magazine, *The Builder,* May, 1916, appeared a similar article relating how certain Indians in Nevada, in 1867, responded to a Masonic signal:

About 2 o'clock in the afternoon a band of Indians, finely mounted, appeared on a ridge above the valley, and he saw they were in hostile array, and said he hardly knew what to do, but thought if the G. H. S. would ever do any good, now was the time to try it; so he gave it, and the leader of the Indians as once dismounted, stuck a spear he carried, in the ground, and left the band, came down, took Heath by the hand, led him behind the wagon, and, as he expressed it, gave him more grips and signs than he knew, and gave him to understand that his party must leave and return to Virginia City.

The Indians then remained with them a day or two and escorted them out of the hostile country, and until they were safely on their journey and in sight of Virginia City, when the Chief parted with his white Brother, taking his men with him, and were soon out of sight.

Brother Crandell, who was at the time Grand Sr. Warden of our Grand Lodge, told me that, in crossing the plains in 1849, with a large company of emigrants, he and one other man were the only Masons, although there were several families in the company. The Comanches had war parties out, and were very troublesome, and had stolen stock, and killed several people. Crandell and his friend agreed, should the Indians make their appearance near them, to try Masonry as a means of protection. It was not long before they had an opportunity as a large band came swooping toward them. He and his friend then made themselves known as Brothers, and two or three of the Indians respond-

[5] *The New Age,* September, 1910.

ed and their company was never molested during the journey, and lost no stock; the Indians keeping faith with their white brothers.

Many years ago I read of a visit made in St. Louis by a delegation of Indian Chiefs, who were on their way to Washington to visit the Great White Father, as they termed the President of the U. S. In escorting these Indians about the city, they were taken to a Masonic Temple which had been recently erected. On being taken to the Lodge rooms, which had been decorated with Masonic Emblems on the walls and ceiling, they showed by signs and other expressions, that they were perfectly familiar with them.

In the *Square and Compass,* January, 1895, H. P. Bromwell published an interview he once had with a prominent Grand Master who told of helping initiate an Indian chief into Freemasonry. We quote part of this article:

He said that he noticed during the continuance of some of the ceremonies, something very peculiar in the manner in which the chief appeared to regard every part of the work—he acted as though he was no stranger to any part of the performance, but at the same time surprised at what he saw and heard, but he gave no intimation of what he thought, further than to say that he was very pleased and glad that he had received the knowledge of the degrees.

Some time after the chief came and said to him: "You have made me a Mason and I am very thankful to you and your lodge for what you have done for me. I wish now to do as much for you. I will make you a medicine man according to the rules of the medicine men of my tribe and of the family of tribes to which we belong. These rules have come down to us from very ancient times, and the mysteries of the medicine men are the highest honors which we can confer on any person."

My informant said he was much pleased with the chief's offer, and a time and place were appointed for the performance of the ceremonies and at the time set he went to the place with the chief and there met a number of the medicine men, and they conferred upon him the mysteries of a medicine man in ample form, in *three degrees,* but whether all at the same meeting or not I cannot now recollect.

In going through these ceremonies the brother Mason I speak of was as much surprised as the chief had been on going through the mysteries of the Masonic Lodge. Neither one was surprised by finding anything new, but in finding only that of which he had long been a *teacher*. My informant assured me that the work of those medicine men was well performed, and that it was in all its parts, except as to one word, substantially the same as the work of the three degrees of Masonry. The word which was different from ours was that last word as we now give it—since the separation of the final work of the Chapter from that of the Lodge—but signified the same as the final word formerly in the Lodge, and now used in the Chapters which retain, or have *restored* the old and proper word.

The visiting brother's description of the work was not very full, as we had but little time after the subject was mentioned. He felt entirely sure that the ceremonies through which he had passed in that Indian lodge could not have been borrowed from the white race at any time since the latter came to America, but were the genuine ancient mysteries of the medicine men (so-called) of the tribe mentioned, and some other related tribes, and had descended to them from their remote ancestors, of unknown antiquity.

He also said that he believed in many instances which have been reported, of Indian chiefs having spared the lives of white prisoners who had been condemned to death—because they gave some Masonic signs, that the chiefs did not act as they did because they thought the prisoners were Masons, but because they appeared to be medicine men, and that because many of the latter believed that the whites who were Masons had the medicine secrets, that they sought to be admitted to the mysteries of Masonry.

He also thought that there were different rites of initiation among different races of Indians, and that perhaps there were but few tribes, whose medicine men had preserved the rites which had been communicated to him, so that it might be that but seldom a chief in possession of them would come in contact with whites who were Masons.

In using the term medicine men, neither he nor I supposed that the Indians ever used those English words, any more than we supposed that they used the words Black Hawk or Sitting Bull as names for their chiefs. All these and many other similar names are well known to be the English equivalents for the Indian names, whatever the latter may be.

A famous anthropologist has said of certain ruins found in Central America:

> Here in the interior we found massive stone carvings, seats, altars, statues or idols, sacrificial slabs, and stone walled graves and mounds, though no temples, or great structures. Yet in these graves and on the ancient sites the writer himself found images that ranged from life size to tiny figurines, carved from a volcanic stone, and he was impressed by the frequency in which the hands of these idols were found in certain suggestive positions.
>
> In one type the Statues were shown standing erect, with hands held in front at about the height of the waist, the palms toward each other, usually with a human head between them. In another one arm was held down bent at the elbow the hand held horizontally, often clasping something, and the other arm raised, elbow bent, forming the angle of a square, and, often with something in it. If recollection serves, there was not always uniformity in which hand and arm were lowered, and which were raised. In the third and last form of these images, the person likewise stood erect, both arms bent at the elbows and with the hands pointing inwards, and the fingers touching the center of the abdomen. . .
>
> So, whatever one may think of this misty fragmentary evidence, it is clear that in those parts of the Americas where it is known that civilization has longest held sway, operative masonry flourished at one time. Did the migrants from these regions who pushed out into the more temperate north carry any suggestion of the Craft, either Operative or Speculative, with them?[6]

In speaking of the ceremonials of the Indians of the southwest, the same authority has said:

> Whether there are grips and words which Free and Accepted Masons would recognize is very doubtful. This is Primitive Masonry, and intelligible to us as such, but it is not Masonry as we practice it. Whence did it originate? Did it come from the ancient swarming place of all mankind in Central Asia? Did our Masonry have a similar source, but develop along different lines? Is it a degenerate memory of the practices of the ancient Operative Masons of Peru, and Yucatan and Mexico? Perhaps all of these theories are correct. Let us hope that future generations will discover the truth.

[6] Alanson Skinner, *A Lecture on Indian Masonry*, pp. 9, 10.

Among many other American Indian tribes there are found secret societies and fraternities that have exercised the greatest influence upon the people at large. As early as the beginning of the seventeenth century the Jesuit missionaries of France noted many of these, and even saw portions of their rites, which they little comprehended. Of more recent years the trained ethnologists sent out by various American scientific institutions have seen and recorded many of these ancient rites, yet, as most of these men did not, unfortunately belong to our honorable Craft, they failed also to call attention to the many parallels that occur. The scope of this paper is too brief to enumerate all these American Indian fraternities, yet attention should be called to the Hopi, the Zuni, and other Indians of the deserts of New Mexico, and Arizona.

These so-called Pueblo tribes have the most elaborate ceremonies found in all the New World. They have their lodge rooms, their altars, and their secret rites. They teach their neophytes the philosophy of their religion and exact certain promises and obligations of them. While these people in their native state have no knowledge of the Bible or of Hebraic history, many of them have their own secret and sacred words, used only in the lodge, and which, because of the mystery with which they are enveloped have now lost ancient meanings. There are many "lost words" among them, and sometimes whole portions of their rituals are spoken in what is now a forgotten tongue, but which is clung to because of its antiquity and magic potence.

Certain it is that on the village sites of the Iroquois of Colonial times, Masonic emblems have been discovered that had evidently been in the possession of the Indians. There is, or was, in the Tioga Point Museum at Athens, Pennsylvania, an emblem of the Royal Arch found in an Indian grave in the immediate vicinity, and which probably dates to the period of the American Revolution.

The writer has in his possession two somewhat conventionalized Masonic emblems hammered and cut from silver coins by Iroquois silversmiths, and obtained from Seneca Indians. Many of these have been seen and noted among them, but usually the wearers were unaware of their significance, and even wore them upside down. . . .[7]

The prominent American Indian and Masonic authority, Arthur C. Parker, has said of the secret societies of his people:

[7] *Ibid.*, p. 18.

> We also have a religion which was given to our forefathers and has been handed down from father to son. . . . It is more than probable that the diversified customs, institutions and religions of the several nations of the world are less dissimilar in their origin than is often imagined. The differences arose in the progress of time . . . .
>
> In America we are asked what the native Red Man has of Masonry and if he has signs, grips and words like those of the ancient craft. Oftentimes the question comes direct, "Are American Indians Masons?" Rumors have long been afloat that there are tribes that have Masonic lodges and that Masons traveling amongst them have been greeted by familiar signs and words and even led into lodges where ceremonies are conducted in due form. . . . If, perchance, they did not receive their Masonry from moderns, where in the annals of antiquity did they discover it?. . .
>
> A thorough examination will reveal that the Indians had indeed a Freemasonry but not the accepted Masonry. But we may perhaps understand our Masonry better if we understand more of the Indian's Freemasonry.

After devoting several pages to an affirmative discussion of this problem and calling attention to many similarities between Freemasonry and certain ceremonials of his people, he concludes that:

> The Zuni and other Pueblo dwelling peoples had elaborate lodge rooms or kivas and their altars were decorated and dedicated to the powers of nature. They taught their initiates the philosophies of their respective cults and exacted certain promises and obligations. . . .
>
> There were societies that used sacred words some of which might be mentioned only at low breath and some never except within the lodge. Because of the secrecy and sacredness of the meaning of some words they lost their meaning and were used only because they were ancient and were supposed to be of magical value. There were many "lost words" and in some instances certain portions of the rituals were not intelligible because nearly every word was a portion of a lost ritualistic language.
>
> There can be no doubt that certain Indian societies had secret words that their members might use in conversation or as signals. The possession of ritualistic words that belonged exclusively to the cult or fraternity were jealously guarded. . .

> The wise men of the tribes knew that a band of men pledged to uphold morality and to enact rituals showing its advantages would constitute a dynamic influence.[8]

"Traditions and legends in occult lore," writes another Masonic authority, "furnish us a glimpse into such deep nature-truths that we are forced to conclude that these must be a portion of the thread-soul of the wisdom-religion itself. . . . They have their own Freemasonry as well as ours, for they are regular Masons as we are."[9]

In 1825 Ethan Smith published a book called *A View of the Hebrews,* in which he contended that the American Indians were the ten lost tribes of Israel. Concerning this subject he wrote:

> Who taught the untutored savages to have a temple of Yohewah; a holy of holies in it into which no common people may enter or look? Who taught him a succession of high priests? That this priest must be inducted into office by purifications and anointing? That he must appear in an appropriate habiliment, the form of which descended from their fathers of remote antiquity? . . .
>
> Let the unbeliever in revelation set himself to account for these events. No account can be given of them, but that they were derived from ancient revelation in Israel. (p. 264).

This is but a fragment of the available material insisting that something resembling Freemasonry was known to the American Indians before their contact with Europeans. We are safe in accepting the theory upon the testimony of numerous Masonic historians.

From a book published in 1829 we read:

> Many Masonic symbols in the possession of Indians, are said to have been found by the first settlers. In the campaign of 1779, the commander in chief sent a strong force, under the command of Maj. Gen. Sullivan, into what was then called the *Susquehanna country,* to put a stop to the ravages of the Indians. After the different detachments had formed a junction, at Tioga Point, and

[8] Arthur C. Parker, *American Indian Freemasonry,* pp. 7-22.
[9] *The Philalethes Society,* June, 1937, Leaflet No. 2.

while they were yet there Col. Proctor of the Artillery, obtained from the Grand Lodge of Pennsylvania, a warrant to hold, in the camp, a moveable Lodge of Freemasons; and during the progress of the army, this Lodge was opened almost every evening, at their nightly encampments. On arriving at Tioga, two tents were pitched for the accommodation of the Lodge. After the tents were set up, the bushes were cut away, and a thick coat of leaves, which apparently *had been gathering there for centuries,* was scraped away. Under all these was found an old IRON SQUARE, very much decayed, but still strong enough for the use of the Lodge; and it was appropriated to their use whenever the Lodge formed for Masonic business during the remainder of the expedition. What is remarkable in the affair is that, the country was a perfect wilderness; *nor was it known that the foot of a white man had ever previously ventured thus far into the wild haunts of savage man, and still more savage beasts.* The members of the Lodge considered this incident as an omen that they were encouraged, by the Great Master of Masons, to carry their art and mysteries into a new world. It is certainly a singular coincidence that, the square should be found on the *very spot* where the Lodge had assembled for Masonic purposes; and the fact of its being buried in the peculiar manner described, will not be regarded as unimportant evidence in the support of the hypothesis we are now considering.[10]

This has been said of the Indian's sign of friendship:

A ceremonial sign for peace, friendship, or brotherhood was made by the extended fingers, separated, interlocked in front of the breast, the hands horizontal with the backs outward. When this sign is represented as a pictograph, we have on the Indian chart what corresponds exactly to the clasped hands on the Masonic chart, which means the same thing.[11]

[10] Charles W. Moore, *History of Freemasonry,* p. 242.
[11] Robert C. Wright, *Indian Masonry,* p. 18.

Chapter 12

MASONRY IN UTAH

Masonry died hard in Nauvoo, but it was certainly one of the casualties of the exodus. During the long journey across the plains and after the arrival of the pioneers in the West, there was no attempt to revive Masonry or perpetuate any of its institutions. Practically the only time it was ever mentioned after the exodus from Nauvoo was at Winter Quarters when President Brigham Young made reference to it during the trial of a member who refused to divulge the names of some delinquent members because they had been through the Temple at Nauvoo.

President Young denounced such "mystic ties" that would cloak a man's iniquity because he is a brother, as "devilish ties." Said he, "The devil has got up this plan to destroy the people. Do the ties of the Masonic lodge oblige Brother Packer to conceal the iniquity of a brother? No. There are no such ties."[1]

"Pure friendship becomes weakened," Joseph Smith once said, "the very moment you undertake to make it stronger by penal oaths and secrecy."

If the Mormons had ever intended using Masonry for any ulterior or sinister purposes, it would have been an op-

[1] *Journal History*, March 6, 1847.

portune time to have done so after the exodus from Nauvoo. From that moment forward, the issue was treated as a dead subject, a closed book. The Nauvoo Brass Band, the Nauvoo Legion, and many other institutions and practices were transplanted to the West, but the Mormons never displayed the slightest interest in Masonry after they left Nauvoo.

In 1848 when Lucius N. Scovil was an agent for the Church assisting the Mormon immigrants as they landed at the port at New Orleans, he contacted the Masons there and through their influence was successful in securing many favors and privileges that he would not have received otherwise. This is practically the only incident on record where Masonry was relied upon as a means of fraternity after the exodus from Nauvoo.

The first Masonic activities within the boundaries of the present state of Utah were among the soldiers in General Albert Sidney Johnston's army. There were some Masons in this army which came to Utah in 1858, and they proceeded to set up a lodge at Camp Floyd. This organization was known as the Rocky Mountain Lodge, and the dispensation authorizing it was dated March 6, 1859.

This Masonic body functioned at the military camp until the soldiers were recalled to take part with the Confederacy in the Civil War. The final reference to this organization appears in the report of the Grand Master of Missouri in 1862, as follows:

> Rocky Mountain Lodge No. 205, in Utah Territory has ceased to work, and placed in my hands all her movable property, consisting of her charter, jewels, books, papers, collars, gavels, text books, and $322.00 in money, which I forwarded to the Grand Secretary. Her books and papers show that she was in a prosperous condition. This Lodge was composed principally of masons belonging to the U. S. Army, who were forced to surrender their charter on account of army being recalled to Washington City.

In Mt. Pleasant, Utah, the Masons have preserved the "square and compasses" used by Rocky Mountain Lodge. A placard accompanying them bears this information:

> They were made from a camp-kettle by the blacksmith of General Albert Sidney Johnston's army, at Camp Floyd, Utah, in the year 1858. They were the first jewels used in the first legally authorized Masonic Lodge ever convened in the State of Utah*** Bro. W. H. Woodring secured them from the Senior Deacon of the first Masonic Lodge of the State of Utah, and presented them to Damascus Lodge No. 10. He was informed that these jewels were the first ever used in opening a Masonic Lodge in Utah, and were the jewels used and explained to the first Mason legally made in the state.

The first Mason buried in Utah was Luke Halloran, a member of the ill-fated Donner party.

By 1866, there were enough non-Mormon residents in Utah that a dispensation was granted for them to set up a lodge. In a short time there were two lodges in Salt Lake City. At this early date, there was a strong tendency to exclude the Mormon Masons from the organization. In the proceedings of the Grand Lodge of Nevada in 1867, it was said of this issue: "We see that some difficulty has arisen over the vexed question in Utah growing out of their Mt. Moriah Lodge U. D. It is gratifying to us, as it is complimentary to our Wasatch Lodge U. D., that it has been able to keep clear of entanglements which seem to have environed its sister lodge in Salt Lake City."

When a dispensation was granted to the first Masonic body in Salt Lake City, the Grand Master offered the following advice: "I required from the petitioners a pledge that they would carefully exclude all who were of the Mormon Faith, knowing full well, that should a person bearing the character that is universally given to that sect gain admittance within a Lodge, its peace and harmony, and consequently its usefulness, would be forever gone."

This was the first official reference to the relationship of Mormonism and Masonry in Utah. It set forth the policy which has been faithfully followed to the present time. Soon after the lodge had been opened, the following question was submitted to the Grand Master: "How are Mormons to be treated, who claim to be Masons, who present themselves and ask for the privilege of visiting?"

The following answer was given: "You will take notice that Mormons claiming to be Masons, be excluded from the right of visiting; and also that petitions for the degrees of Masonry shall not be received from any person who is known to be a Mormon."

The Grand Master later sought to justify his action by this statement: "The man who is not true to his government and faithful to the laws of his country, is unworthy of the name of Mason, and should not be admitted into the great Masonic family."

A Nevada newspaper, the *Territorial Enterprise,* summarized the popular opinion in these words:

> At a late session of the Grand Lodge of F. A. M. for Nevada the matter of the petition of Mt. Moriah Lodge, of Great Salt Lake City, Utah, for a charter came before the Lodge for action. The whole affair was thoroughly investigated and a large amount of interesting correspondence read, substantial facts made apparent, and after a patient hearing of the merits of the case, the craft refused to grant charter that in any manner should recognize the peculiar institution of the Saints. We are glad to know that they will not admit Mormons and thus endorse polygamy.

This item caught the eye of T. B. H. Stenhouse, who was editor of the *Salt Lake Telegraph,* and he made the following comment:

> For some length of time there has been a good deal of talk over the question of admitting or not admitting "Mormons" into Masonic Lodges in this City. So far as the L. D. S.'s are concerned

> we can speak for them plainly and pointedly and say that they as a people care not the ashes of a rye straw about the question, and the action of one Grand Lodge that chooses to make religion the test of its fellowship, is simply silly and ridiculous. There are individuals among us who have had a disposition to test this question, and we opine their course in the matter has led to the action of the Mt. Moriah Lodge and the Grand Lodge of Nevada as above stated. We are promised some correspondence on this subject.[2]

The spirit of bitterness grew until it was climaxed in 1878, when Grand Master J. M. Orr of Utah announced this ultimatum:

> We say to the priests of the Latter-day Church, you cannot enter our lodge rooms—you surrender all to an unholy priesthood. You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave Masonry in Nauvoo is not easily healed, and no Latter-day Saint is, or can become a member of our Order in this jurisdiction.

A MASONIC HISTORIAN ANSWERS THE QUESTION

A few prejudiced Masonic leaders in Utah have largely been responsible for the bitterness that abounds between these two organizations in Utah. In other states this conflict is scarcely known to exist, and Mormons are invited to join the lodge.

In justification of the above assertions, I quote from the scholarly Masonic historian, Joseph E. Morcombe, the author of *The History of the Grand Lodge of Iowa,* and editor of *The Masonic World:*

> A very curious and regrettable condition exists in the Masonry of Utah, which has no counterpart in the Craft anywhere in the United States, or in the fraternity elsewhere, to the best of our knowledge. It is generally known that the Mormon Church, having its seat at Salt Lake City, has long manifested a bitter antagonism toward the fraternity, and forbids its adherents from

[2] *Freemasonry in Utah,* a series of pamphlets by S. H. Goodwin.
Also *Masonic Education and Instruction,* September, 1924, by the same author.

joining Masonry. With this we have no concern; other churches have done the same, and are within their undisputed rights in so doing. But somewhat needlessly, as it seems to an outsider, the Grand Lodge of Utah issued a similar edict, declaring that it would not receive into any of its Lodges the petitions of members of the religious organization named. This was a work of supererogation, as such entrance was effectually barred by the church. The old law of Masonry, which makes no reference to the religious belief of its members, could have remained in force, and there would have been few if any to come from Mormonism.

But when both parties to a controversy thus agree to keep apart it is just as well or better for others to avoid meddling in the matter. However, it is well to keep the record clear, and to state our settled conviction that the edict mentioned is grossly un-Masonic and un-American. As a civic proposition such a test is violative of constitutional law. It is the boast of Masonry that the religious status of a man cannot enter into a consideration of his fitness for entrance into the fraternity, always provided that he believes in the existence of a Supreme Being, and its necessary corollary of the immortality of the soul. Thus Utah Masonry has gone against the principles of American democracy and the universal law of the fraternity, yet, as said above, the peculiar conditions that have forced such unprecedented action are settled agreeably to both parties, and are not germane to the present inquiry.

Mr. Morcombe is perhaps better acquainted with the historical facts relating to Masonry in Nauvoo than any other person in the fraternity. In this long article, which appeared in the October, 1936, issue of *The Masonic World,* he had no moral obligation to defend the Mormons or censure certain Masonic leaders in Utah unless they deserved it.

The occasion for the writing of this article was because of the embarrassment of President Frederick M. Smith of the Reorganized Church when he visited a Masonic lodge in Salt Lake City. President Smith had been a prominent Masonic leader for years and was highly respected by the members of the Order in other states. But all that Masonic

good will ceased the moment he made himself known at the lodge during his visit in Salt Lake City.

We shall return to Mr. Morcombe's account and consider this appraisal of the good will Mr. Goodwin and other Masonic authorities in Utah manifest:

> Our friend is a Mason in all of good that the term implies. He is honored by his home brethren, and carries the high ideals of the Craft into all contacts with his fellow men.
>
> Everywhere—except, as it proves, in Utah—this brother is received as a true and worthy brother. But here let him relate an experience which will be acknowledged as unusual, to say the least. It is certainly not to be recommended as an exhibition of brotherly love and the broad tolerance of Masonry. A short time ago Brother Smith was in Salt Lake City. As a Master Mason in good standing, as a Past Master, he supposed himself priviledged to visit a Lodge. He says: "I decided to visit Acacia Lodge No. 17. In pursuance of such purpose I appeared early, got a committee and was examined. I gave my name as F. M. Smith, Past Master of Orient Lodge No. 646, of Kansas City, Missouri. I was admitted and watched the work with interest. Several petitions were read, in which religious persuasion and church affiliations were scrutinized. Later I was called upon for remarks. I told the brethren who I was, and the strange experience I had in finding that my own people would be considered ineligible for membership in a Utah Lodge.
>
> "I sensed a freezing in the air. At the close of the meeting I was told by the Secretary that if the examining committee had done what it should it *would have asked me my church affiliations, and if I had told them I would have been denied the privilege of fraternal visitation.* Well, I rather enjoyed the experience. These brethren found me O.K. until they learned to what church I belonged. How's that for Masonry? And how can the Grand Lodge of Utah be brought to see its error?"
>
> Brother Smith looks at this matter philosophically. He regards it not so much as a personal slight, but as an affront to his Lodge and to the Grand Lodge of his own home jurisdiction, which vouches for his full Masonic status. It can be held, of course, that the examining committee, or the Master, or in fact any member of the Lodge, can object to the entrance of a visitor, and he is thereby effectually barred. This is a right generally acknowledged, even though the old lists of landmarks stated as

inherent the right of any Mason to visit a Lodge. Nor is the objector in many jurisdictions obliged to state the nature or cause of his objection. Here in California the brother objecting gives his reasons to the Master, who then decides if the exclusion is justified.

But a different complexion is put on this particular matter when a brother of good standing is debarred from entrance by legislative action of Grand Lodge, declaring him ineligible for visitation because of his particular church membership. Yet here again it may be argued that a Grand Lodge, being sovereign within its jurisdiction limits, is free to pass such legislation as it sees fit, with none competent to question or make complaint. That may be true, as an extreme and largely theoretical statement. But there is such a thing as the comity of Masonry. The responsibility is upon every governing body of the Craft that its actions shall not offend others nor transcend the established usages of the fraternity. Another Grand Lodge, upon complaint of one of its worthy members thus excluded, and for such cause, would be justified in breaking off all fraternal relations with a body that had thus wantonly flouted the fraternal bond that should hold whereever regular Masonry exists. We are certain that sooner or later such conflict of views will arise. When it does the weight of informed Craft opinion and the authority of Grand Lodges generally will be against the Grand Lodge of Utah.

Some time ago a brother residing in Salt Lake City, though holding his Masonic membership in California, wrote us characterizing Utah Masonry as "a one-man affair." This is probably an exaggeration of the situation, and we have refrained from using what was in the communication giving color to the assertion, as an injustice might be done many who are silent in such matters as are here being considered. But one at all conversant with the recent history of the Craft in that jurisdiction would be justified in asking whether the influence of R. W. Brother Sam Goodwin, Grand Secretary, is wholly beneficial. For ourselves we would consider his words and action indicative of a prejudiced mind, that over-rides his knowledge of Craft principles and practices, and thus his usefulness is limited and his judgment distorted.

We have before us a pamphlet written by one C. H. Rich, a Master Mason, and also a member of the Reorganized Church. He professes an intimate knowledge of the whole process of intolerant growth in Utah so far as Masonry of the jurisdiction is concerned. He effectively contrasts the liberality and open-mindedness of his church with the intolerance that is manifested in the

legislation passed by the Grand Lodge of Utah. He attributes the departure to the influence and efforts of Brother Goodwin, which statement we have no reason to doubt; in fact, the Grand Secretary seems to glory in the fact. He declares further that a general misunderstanding exists among the brethren, and that "when the facts are known the Grand Lodge of Utah will gladly make amends for the mistake made . . . "

There is a very real danger in all this; a danger that Masonry in all the United States should perceive and upon which it should express itself in no uncertain terms. If it is possible for the Grand Lodge of Utah, following a very fallible guide, to declare that adhesion to any form of religious faith of clear standing under the law bars him from visitation or from any other rights and privileges of the Craft in that jurisdiction, there is nothing to prevent any body of Masons from adding other tests, religious or political, if you will. One could not devise any surer or speedier method of utterly destroying the Fraternity than to allow such idea to stand as good Masonic doctrine. To condone it by silence is unworthy of the jurisdictions that hold to the straightforward principles of the institution.

We have said that sooner or later a conflict is certain to arise over application of this rule. The church in question has its adherents in every state; in some of these they are numerous, and among them are many Masons. These, as such, are entitled to all rights and privileges that are of Craft membership. Without having access to figures we know that such brothers are to be found in appreciable numbers in Iowa, Missouri and in California. Any one of these could, without thought of lurking antagonism, seek to visit a Lodge within the territory of the Grand Lodge of Utah. He would be repulsed as if belonging to some spurious body, on the *ipse dixit* of some ignoramus unable to distinguish truth from error in such matter. What then would be the probable course of the offended Grand Lodge? Does Utah imagine that California or Missouri or Iowa, rightfully proud of their Masonic quality and jealous of infringement upon their rights, would take such a slight without protest? We venture the assertion that if quick and complete apology and reparation were not made there would follow a severance of fraternal relations. And with such question once brought as a concrete proposition to the forum of official discussion there would be scant sympathy for a Grand Lodge that had so far forgotten the rudiments of Masonic courtesy.

This well-known Masonic historian has given a good explanation of the conflict that exists in Utah.

CONCLUSION

Yes, there may be some similarities in the rituals of the Mormons and the Masons, but those few likenesses in a vast realm of ritual cannot be explained by the fact that Joseph Smith attended a few meetings of the Masonic fraternity. In the light of the evidence supplied by Masonic historians, the conclusion is forced upon us that some of the features of the ritual once administered in Solomon's Temple have persisted in Masonry.

No institution has a monopoly on truth. The divine truths that were revealed to the early Hebrew prophets have filtered into all the nations of the world, later to be altered and corrupted as they descended from one generation to the next. Many agnostics have rejected the Savior of the world because His teachings contained nothing new. In 1875, Kersey Graves published his book, *The World's Sixteen Crucified Saviors,* which is merely indisputable evidence to the fact that the ancient prophetic teachings concerning the divine mission and atonement of Jesus Christ had been changed and corrupted during the years.

Other scholars reject the Pentateuch as a divine collection of literature because they find much of its basic truth in the Code of Hammurabi and other ancient sources.

In the revelation to Joseph Smith concerning the Temple endowment it was promised that things would be

restored which had been lost. In the early instructions given to Joseph Smith concerning this important subject it was also explained that the Tabernacle of Moses and the Temple of Solomon were built for the same purpose as the Nauvoo Temple.[1] It was further explained in that document that the Lord designed to "restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood."

It is evident that sacred ceremonies had been administered in Solomon's Temple, many of which did not persist during the early Christian centuries. In many of the Christian churches a baptismal font, such as was used in Solomon's time, was superfluous at a time when sprinkling or pouring were acknowledged as the proper methods of baptism.

Since some of the Masonic ritual has descended from Solomon's time, altered and corrupted by the passing centuries, should one be surprised to find a few similarities when the Temple ritual is again established?

One Masonic historian, defending the tradition that their ritual is linked to Solomon's Temple, declares that if their legends had been inscribed on parchment or printed in books, these documents might have been destroyed, but when the divine secrets were thoroughly stamped on man's mind it is not subject to decay or destruction. In this way mankind became the custodian of God's secret plans, passing it on from one generation to the next.[2]

Many of the cherished Masonic "traditions" were perpetuated in other societies not associated with the Masons. In the days of Jesus, the Essenes administered many secret ceremonies resembling certain Masonic practices. Josephus (II, 8) states that upon admission to their secret order they

[1] *Doctrine and Covenants*, Section 124.
[2] Milton A. Pottinger, *Three Master Masons*, p. 64.

received as symbolical gifts, "an axe, an apron, and a white robe, and bound themselves by awful oaths."

Dr. Albert G. Mackey recognizes many striking similarities, insisting that no women were admitted to the society, and that they had particular signs for recognizing each other "which had a strong resemblance to Freemasonry." Lowrie considered them to be an association of "architects connected with the building of Solomon's Temple." The Essenes had three degrees of initiation and were bound by a solemn oath to love God, to be just to all men, to practice charity, maintain truth, and to conceal the secret of the society. Some authorities consider them as the "guardians of King Solomon's Temple."

The Essenes certainly received none of their ritual from Freemasonry, though there may have been countless similarities. It is not unlikely that both societies descended from the parent institution—Solomon's Temple.

If the facts were available and the original sources extant, it would doubtless be apparent that everything in the ritual of the Mormons that the Masons say was taken from their ceremonies, dates back to Solomon's time. It has always been the teachings of the Church leaders that many features of the Temple services are as Solomonic as the baptismal font. Since Joseph Smith was instructed to follow the pattern of the Temple of Solomon regarding the font room, should one be surprised if many other aspects of the Temple service were revealed to him much as they had been administered at an earlier time?

From the meager history that has come to us from that ancient time, it is evident that most of the "similarities" we hear about are strictly biblical, while many of them are definitely associated with the Temple of Solomon. Dr. Mackey assures us that the ephod was a distinctive symbol of the priesthood, and that the robe worn by the High

Priest in a Royal Arch Chapter is intended to be a representation of the ephod.[8]

The Druids had many secret ceremonials resembling Freemasonry. The ruins in Central America and Mexico bear testimony to the fact that the "Masonic" secrets were well known to them. Should we argue that when Dr. Anderson, in 1717, collected all the Masonic records, and after using them for his purpose had them all burned, that he borrowed what material he wanted from the Essenes, Druids, and other ancient sources? To the contrary, we would prefer saying that all those traditions, though widely separated by time and space, sprang from the same ancient source.

The Jewish Talmud furnishes many illustrations of the Masonic system. Many of the traditions and legends, especially of the higher degrees, are either found in or are corroborated by the Talmud. The veil in the Masonic temple is a representation of the veil in the Temple of Solomon. Much of their ritual is as biblical as the Tabernacle of Moses.

The Masonic ritual goes back to the Temple of Solomon so much that one should not be surprised at a few similarities when the Solomonic ritual is restored in its purity.

Dr. Mackey assures us that the High Priest represents Joshua. He wears a robe and is decorated with a breastplate and mitre. On the front of the mitre are inscribed the words *Holiness to the Lord.*

There are almost countless features of the Masonic ritual that are definitely biblical and specifically associated with the Temple of Solomon. When the Temple service was restored to Joseph Smith, we should not be surprised to find

[8] Albert G. Mackey, *Encyclopedia of Freemasonry*, p. 257.

it bearing a few marks of resemblance to the few traditions from Solomon's time that have persisted in Freemasonry.

The Mormons, the American Indians, the ancient Essenes, and the early Druids are not the only ones who have "Masonic" symbols and practices in their rituals. The five points of friendship, for instance, are certainly not restricted to Masonry. It is an old Oriental custom of receiving and transmitting valuable secret information. It has been a prominent feature of several ancient societies that had their origin in Oriental lands. To this day it is used in the ceremony of the Rosicrucians exactly as it is practiced by the Masons.

Who shall say that this ceremony is not one of the many that the Masons insist hark back to Solomon's time? It is significant that in the Masonic ritual employing the five points of fellowship, the grand omnific word is said to be "Mah-hah-bone," which means "marrow in the bone."

Likewise, the vow of chastity is not restricted to Masonry. Almost every fraternity and secret society in the world has the pledge of chastity. In most societies, however, it is such a weak pledge that it is a solemn mockery to associate it with the hallowed name of virtue. Most societies employing it are merely content to pledge its members to abstain from sexual intercourse with "any good or true woman." In some fraternities they pledge themselves to restrain from illicit intercourse with the wife, mother, sister, or daughter of fellow members of the brotherhood.

The Odd Fellows and other fraternal orders have their secret signs, grips, tokens, and passwords. The Masons certainly have no monopoly on that vast field of ritual and symbolism that arose during the childhood of the human race and spread into all countries. Much of this spiritual symbolism and ceremony may have been freely employed in Solomon's Temple, a meager portion of it being preserved

by people who migrated to other lands. When the ancient order was restored to Joseph Smith, we should not be utterly amazed because a few rudimental features of the ritual were known by other separated groups, even in a corrupted form.

It is evident that the Masonic ritual embraces a few features that resemble the rudimental ceremonies of the Temple endowment, yet these few points of similarity are largely restricted to the rituals pertaining to the Aaronic priesthood. There are numerous features of the elaborate, inspiring ritual of the Melchizedek priesthood that are entirely unknown to them. The Temple endowment so far transcends the Masonic ritual that it is scarcely worth while to consider the limited number of initial features that may be said to be similar.

If one were to enumerate the differences—the numerous ceremonies of the endowment that do not have the faintest counterpart in Masonry—the list would be so extensive that one would soon overlook the few points of similarity that might be detected. The more we consider the explanation offered by Masonic historians, the easier it is to account for the presence of these limited likenesses.

Dr. Anderson summarized the Masonic theory in these words:

> After the destruction of Solomon's Temple, the Masons who had been engaged in it dispersed over all nations of Asia and Europe, where they taught the art to many eminent persons. Kings, princes, and potentates became Grand Masters, each in his own territory.[4]

Furthermore, William Hutchinson and other erudite scholars of the fraternity have declared that Masonry never was merely a body of architects, concerned with the erection of buildings of stone. He was convinced that the buildings of stone were simply emblematical of the spiritual and re-

[4] Mackey, *op. cit.*, p. 120.

ligious tenets. This theory represents the fraternity as the custodian and guardian of ancient truth of a spiritual nature not associated with the building profession. This view of Speculative Freemasonry does not regard them as builders by profession any more than we should consider Abel, Noah, Abraham, and other early patriarchs as masons because they erected altars which, "like the Temple, were works of piety and devotion."

In speaking of the apostasy following the death of Solomon, Dr. Hutchinson assures us that:

> The reverence and adoration due to Divinity was buried in the filth and rubbish of the world. Persecution had dispersed the few who retained their obedience, and the name of the true God was almost lost and forgotten among men. The guide to Heaven was lost and the Master of the works of righteousness was smitten.
>
> True religion has fled. Those who sought her through the wisdom of the ancients were not able to raise her; she eluded their grasp, and their polluted hands were stretched forth in vain for her restoration. . . .
>
> The great Father of All, commiserating the miseries of the world, sent His only Son, who was innocence itself, to teach the doctrine of salvation, by whom man was raised from the death of sin unto the life of righteousness.

This explanation is not out of harmony with the Mormon belief. There certainly was a time of apostasy, a departure from the divine truths that were administered in the Temple of Solomon and elsewhere. Many of those divine principles were restored by the Savior during His ministry, yet after His crucifixion there was another departure from the truth. Among the many divine truths revealed to Joseph Smith was the endowment, much of which had been administered in holy temples centuries ago, while some humble features of it may have persisted through the years among people who did not claim it as an expression of religious devotion.

During the years, many corruptions were made in the few traditions that may have reached back to Solomon's time. The Masons say much about the lost key word, yet they have lost far more than a mere word.

If we manifested the belligerent spirit that many of the Masons display, we might say that Masonry is a spurious system descending from Solomon's Temple. Numerous changes and corruptions have crept in, yet enough of the original remains to bear a few humble resemblances to the true endowment. During the years, it has lost its spiritual and religious significance. Though it is surrounded with biblical and spiritual symbols and ritual, it is permeated with a temporal atmosphere that is restricted wholly to the realm of mortality.

In the diary of Benjamin F. Johnson, an intimate friend and associate of Joseph Smith, it is recorded that "Joseph told me that Freemasonry was the apostate endowment, as sectarian religion was the apostate religion." Elder Heber C. Kimball, who had been a Mason for many years, related that after Joseph Smith became a Mason, he explained to his brethren that Masonry had been taken from the priesthood.[5]

This bold and daring conclusion is forced upon any unbiased mind that will thoroughly investigate the subject. Every item of symbolism that has the faintest resemblance is entirely biblical. It is not farfetched to say that the other likenesses may be more similar to Solomon's ritual than to anything Joseph Smith administered.

No, not a single feature of the Temple endowment was taken from Masonry. It might just as well be argued that it was taken from the religious rituals of the American Indians, the early Druids, or the ancient Essenes, all of whom preserved fragments of truth that were anciently adminis-

[5] *Woman's Exponent*, XII, 26.

tered within the sacred institutions of ancient Israel. Even in early times, no one had a monopoly on the symbolism and ritual that evolved among the prophets and patriarchs of Israel.

We frankly admit that there are a few similarities in the ritual of the Mormons and the Masons, but the evidence demands that we look higher than Masonry for the inspiration that called into being the inspiring ceremony that is administered in Mormon Temples.